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BIOGRAPHICAL NOTICE AND CONFESSION OF FAITH

OF THE

REV. JOHN CUMMING, A.M.

OF ANDOVER, HANTS.

(To the Editor.)

If you consider the accompanying document worth preserving in the pages of the Congregational Magazine, it is quite at your service.

The author was the son of Dr. Cumming, of Founders' Hall, London. He was born at Cambridge in the year 1715, and was sent to the University of Aberdeen, on the death of his father, in 1729, by William Coward, Esq. of Walthamstow. He there obtained the degree of Master of Arts, September 7, 1736, and the University created him Doctor in Divinity, May 11, 1770. He passed his trial as a candidate for the ministry, January 10, 1736-7, his license being signed by Drs. J. Earle, W. Harris, B. Grosvenor, and John Newman. He had further commendatory testimonials from the Principal and Professor in Divinity in the Marischal College of Aberdeen, on the ground of his proficiency in his theological studies for three years after the completion of the usual courses of Philosophy, &c.

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He was introduced to the congregation at Andover, Hants, by the late Dr. Isaac Watts, and entered on his ministry there, March 19, 1738, preaching his first sermons from 1 Tim. i. 15, and Psalm cx. 4. His ordination took place on Wednesday, May 16, 1739. Mr. Partington preached; Mr. Burnet gave the charge; Messrs. Phillips, Hill, Goodwin, Paine, and Pearsall prayed. On this occasion the subjoined Confession was delivered; the original, of which this is a copy, *verbatim et literatim*, is in my possession, and was given to me by a relative of his through marriage. He twice entered into the marriage relation, and continued his ministry for more than half a century in the place where he commenced it. He died in 1790, at the age of seventy-five, on the very day on which, fifty-two years before, he had entered on his stated labours. He had no children. His widow survived him some years. His remains await the sounding of the resurrection

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trumpet in the place of his ministry.—I remain, my dear Sir,

Yours very respectfully,

JOHN JEFFERSON.

Stoke Newington.

*A Confession of Faith, delivered at Andover, in Hampshire, May 16, 1739, by John Cumming, A.M.*

1.

In the contemplation of the stupendous magnitude and extent of the whole creation around us, and the prodigious number and variety of the creatures contained therein; the exquisite minuteness of the several parts whereof they consist, and the beauty, order, and regularity of every distinct species—when I consider the curious structure of so many vastly different sorts of animals, how exactly they were all framed and adapted to their several states and conditions in life, and what provision there is made for the preservation and continuance of their several kinds; and when I contemplate man, the principal inhabitant of this lower world, the wonderful frame of his body, with the strong powers of his reasonable soul, I am necessarily led to a demonstrative conviction that there is a God, a supream overruling power and first cause, essentially and substantially differing from the universe which he made and governs.

2.

Upon these convictions natural reason teaches me to revere and admire this invisible Power and Manager; but rightly to tell what sort of existence that is, which has such a governing superiority; and how I may do those things which shall always secure his favourable influence, I must have recourse to supernatural revelation; being abundantly convinced, that without such illuminations I can never, by the mere light of nature, attain to a saving acquaintance with God and the truths of religion.

3.

I believe that such a knowledge of what God is and requires, as is requisite to the happiness of mankind, is infallibly discovered in the Scriptures of the Old and New Testaments; books written by inspiration from heaven, and which do truly belong to that divine Author whose name they bear. These writings, which

were partly delivered by Moses and the Prophets, partly by Christ and his Apostles, I receive as infallible truth, of divine credit and authority, and as containing a perfect rule of faith and manners: excluding from this canon all such books as are apocryphal.

4.

I believe what the Scripture repeats and teaches concerning the nature and existence of the Deity; that he is a necessary being, of absolute eternity, from everlasting to everlasting; that he is uncompounded, uncorporeal; that he has eminently in himself all kinds and degrees of perfection that exist bodily and separately in the universe, since the effect cannot possibly exceed the virtue of the cause, any more than it can proceed from no cause; and, that as this absolutely first Being has, in his rich essence, superlatively all the scattered excellencies of the subordinate ones; so, whatever imperfections are in creatures must be denied of him, who is infinitely remote from all weakness or limitation, being impassible, unchangeable, independent, and uncapped of strictedness in power, wisdom, knowledge, justice, goodness, or truth.

5.

I believe what the Bible, or Scripture revelation teaches, concerning the eternal purposes or decrees; viz. that this God, who alone adequately understands himself, and with whose being it is co-existent, at one view, to comprehend all things, actual or possible, and with a single glance to strike through the long series of cause and effect, in their natural order and connection, has from eternity ordained and determined whatever he has already effected, or will bring to pass in time; what he leaves to be done by second causes; and how far he will overrule. *Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, my counsel shall stand, and I will do all my pleasure.*

6.

I believe that God, in the moment appointed of his wisdom, by a word formed the heaven with its inhabitants, who are purely spiritual; some of which, by their own motion, untempted, fell from their first station; and for rebelling against the order of their Maker, are reserved in chains of darkness, thus wearing the

marks of their condemnation to the judgment of the great day. I believe, that by a word the earth was also made, wherein man was placed as most fit to be *lord*; being the abridgment of the universe, uniting the two extremes of matter and spirit, and so capable of enjoying the happiness of the intellectual and sensitive worlds. In the image of God he created then male and female.

## 7.

I believe that God exercises a most wise and efficacious providence over his creatures, directing the events of all actions and occurrences to subserve his own ends and designs; and that as the directing this glorious fabric, the world, stood the test of divine criticism, all things being pronounced *very good*; so his government of it will have the like approbation.

## 8.

The noble advance of man consists in that he is made a reasonable creature; I, therefore, believe God's government of man to be agreeable to this faculty. God gave to man a law; and besides the obligations of creation, he entered into a covenant of life with our first parents, upon condition of personal and perfect obedience; to the trial of which he brought them by that positive command *of abstaining from the fruit of the tree of knowledge, of good and evil*. Tempted by an apostate angel, they fell from the estate wherein they were created, violated their contract with God, and were turned out of Paradise, under an impossibility of being saved by the first covenant.

## 9.

I believe that by this sin, Adam, as the common root, father, and representative of mankind, has brought himself, and all who descend from him in an ordinary way, under a sentence of condemnation; and that by the forfeiture of the Spirit of God, which is the fountain of holiness, he has conveyed an impure, sinful nature to all his posterity.

## 10.

This sentence of condemnation must have taken place immediately, if God had not, out of *free grace*, found out a way to secure his honour in the suspension thereof. This new way was immediately published after the fall, in that evangelical promise, *The seed of the woman shall bruise the head of the serpent*. This Gospel was more largely illustrated

under the Mosaic economy, but fully accomplished and explained in our Lord Jesus Christ.

## 11.

I believe this Jesus is the person at whom all the types, figures, and promises of the Jewish dispensation did point; of whom they are spoken; and in whom they did terminate.

## 12.

I believe that in the Deity, or Godhead, there is the Father, Son, and Holy Ghost: that these three are one, the same in substance, equal in power and glory; *each of them God, yet all but one God; distinct* in their personal properties, actions, and characters; but the *same* in all glorious perfections. Here I make the word of God the ground of my assent, without seeking any evidence from the nature of the thing. The Scriptures assert, but do not explain the mystery.

## 13.

I believe that God the Father, the fountain of the Trinity, did out of his eternal goodwill, and for his own glory, (designing to save mankind from their impending ruin,) agree to accept the offered satisfaction of Christ, the second person of the Godhead, whom he freely gave out of his own bosom, in the covenant of redemption and peace that was between them both. These articles or propositions agreed upon between the Father and the Son from eternity, I believe to be every way becoming the perfections of the Deity; and in order to bring about the salvation of the *elect* in a way suitable to their rational nature.

## 14.

When the set time for fulfilling the conditions of this federal agreement on the Son's part was come, he assumed our nature; being by the immediate operation of the Holy Ghost conceived in the womb of the Virgin Mary, and so born of her without sin.

## 15.

I believe by this assumption of our nature into a personal union with himself as God, he was every way qualified to transact affairs as *mediator* between God and man.

## 16.

I believe that as a prophet he teaches us the whole counsel and mind of God, so far as is necessary for us to know,

believe, or practice. This discovery of God and his will, he gave unto the church in all ages, in diverse manners, and at sundry times, but in these latter days in his own person; afterwards by his apostles and evangelists, and now by pastors and teachers of the word.

17.

As a priest he bore our sins in his own body, without the gates of Jerusalem, and by this sacrifice, *once for all*, he satisfied divine justice, made reconciliation for iniquity, and brought in everlasting righteousness. For being God and man perfectly (though after an incomprehensible manner) united in two distinct natures but one person for ever, he was both capable of suffering, and by his sufferings absolutely to remove the affront offered to the divine government by the offending creature, which he did with infinite merit. I believe that by the force of the torments he endured, his soul was separated from the body; his soul went to paradise; his body was buried in the earth for a time.

18.

I believe it was not possible he should see *corruption*: he rose from the dead in a most glorious triumphant manner on the third day; which day (being the first of the week) he has consecrated to be observed in a religious manner while the world shall last; thus changing the Jewish, and instituting the Christian Sabbath.

19.

I believe, that after he had confirmed his disciples in the truth of the resurrection of that body which had been crucified; after he had partly settled the affairs of the church, left orders for the administration of his future kingdom, and given assurance to the apostles that what remained should be taught them by the Spirit, who would lead them into all truth, by a local translation of himself he ascended into heaven. Thus, *living* our example, *dying* our saviour, *rising* a conqueror of hell, death, and the grave, and ascending in triumph to the right hand of God, where he abides in the highest heaven, infinitely exalted untill the restitution of all things.

20.

I believe that, having entered into the holy of holies, he appears there in the presence of God for us; presents the memorial of his righteousness, *active*

and *passive*; and by his powerful and continual intercession, claims for believers the benefits of his redemption, not as a moving plea, but as that to which he has a right, by way of purchase:—and on this alone I depend for righteousness and salvation.

21.

I believe that he has erected his mediatory kingdom, where he sits as conqueror, restraining his enemies by his power, defending and protecting his people, by his grace subduing their hearts to himself, and at last bestowing as *king* what he hath purchased for them as *priest*. I own him as my King and Lawgiver, and adore his authority in all the exercises thereof, internal and external.

22.

Upon his ascension, I believe he sent the *Holy Ghost*, the third person in the sacred Trinity, the grand promise of the New Testament, and evidence of his having wrought eternal redemption, to carry on his designs in the world.

23.

Under the conduct of this guide, the Apostles and Evangelists fully taught, and delivered, in writing, the words and actions of our blessed Lord; gathered and established churches, and settled forms of worship and matters of discipline among them; the same infallible teacher, by unquestioned miracles and gifts, bearing witness to the truth of what they recorded and determined.

24.

I believe Christ is the only head of the Catholick Church, whereof all particular churches are parts, and against which the gates of hell shall never be able to prevail. I believe that all power is given him; that he only has *authority to appoint ordinances, settle terms of communion* here, and of salvation hereafter; and that none, in heaven or earth, have licence to add to or subtract from them.

25.

I believe that the two solemn ordinances of *Baptism* and the *Lord's Supper* are the only *sacraments* of the New Testament; the *former* appointed to be the visible way of admitting members into the church, whereby, by washing with water in the name of Father, Son, and Holy Ghost, a person is publicly



declared to be of the family of Jesus : this privilege belongs to believers only and their seed ; the *latter* for the confirmation, growth, and encouragement of such as are become Christians.— These, I say, are the *only* seals of the new covenant and pledges of Christ's love, to be of perpetual use till he come.

26.

As under the Jewish dispensation, that dark edition of the gospel, the covenant of grace, was administered by circumcision, and the passover, by ceremonies, types, and prophecies ; it is now carried on, by the two solemn ordinances above named, by praying, praising, preaching, and reading the scriptures.

27.

I believe, that for the due and regular administration of these divine institutions, Christ appointed a distinct order of men to be *ordained* as his ministers, and servants, and stewards of the household of God. Thus the apostles were set apart ; and a power was committed to them to separate for the same work those who should be thought fit to succeed them. This power of ordaining others to the work of the ministry is continued in the church, and lodged in the hands of *Presbyters* ; Christ designing to have a succession of such *overseers* or *bishops*, maintained, substituting one in the room of another, untill all ordinances cease.

28.

I believe *faith* is that which principally interests me in the benefits of redemption. This faith implies, 1st. A hearty assent of the understanding to all the truths revealed in the scriptures : by this I receive Christ for my *prophet*. 2dly. A sincere consent of the *will* to all known duty, with an entire resignation to his government, whereby I acknowledge him as my *Lord* and *King* ; and 3dly. An absolute reliance upon Christ's satisfaction for acceptance with God, whereby I take him for my *priest*, it being of the very essence of *faith*, to quit all pretensions of being absolved from the condemnation of a broken law by any *righteousness* of our own, but only by the *righteousness* of Jesus believed in and depended upon. This faith, by God's help, I purpose to preach and practice.

29.

This faith leads me to conclude that *repentance* and *good works* are indispensably requisite to our eternal salvation. *Without holiness, no man shall see the Lord.*

30.

I believe the carnal mind is enmity against God, and therefore there is a necessity of change of heart and life. This is the work of the *blessed Spirit*, which he has undertaken to manage in all the heirs of salvation, convincing them of the sinfulness and misery of their natural condition, and of the absolute evil and malignity of sin, guiding them into all necessary truth, comforting and sanctifying them, and thus entitling them to, and making them capable of, that blessed inheritance, whereof he is the earnest and assurance. The method he ordinarily uses is the *Word* of God.

31.

I believe all those who are thus *regenerated* and *converted* by the supernatural operations of the Holy Ghost, are made his *temples*, and take up their habitation with the Father, and with his Son, Jesus Christ ; that the blessed angels minister unto them ; that they are kept and preserved in the hour of temptation ; and in fighting the Lord's battles with unwearied constancy and resolution, are so established and confirmed, that they shall never depart from him, or finally fall away. *Perseverance* is their distinguishing character.

32.

I believe the *immortality of souls* ; that upon their separation from the body they remain *active* and *intelligent* ; are not sunk into an insensible state, but after their departure hence go immediately to the world of souls. The *body*, upon its dissolution, is, by funeral solemnity, laid up in the *grave*, whereby we express our belief and hope of its *resurrection* and *re-union* with the *soul*, at the end of the world, by the power of God.

33.

At which time, I believe, the crucified Jesus shall return in glory, (in the same nature in which he dyed, rose again, and ascended on high,) riding on the clouds, environed with a flame of fire, attended with the host of the elect angels, the

voice of the archangel, and the trumpet of God, *summoning and presenting all*, both *dead and living*, together with the devils, before the glorious throne of *Christ the Judge*.

*Then shall the elect be gathered together from the four winds, from one end of heaven to the other, and with great joy be caught up into the air, to meet their Lord; and the wicked angels and men shall, with extream horror and confusion, be brought into his presence. Both shall be separated. They placed on the right hand; these on the left. After which, the decisive sentence, Go ye cursed—Come ye blessed, shall determine the everlasting state of all men, according to the works done in the body.*

*They on the left hand, hated and abhorred by the best of beings, shall be turned into hell; banished from the reviving presence of God, and fixed in a state of intolerable pains and miseries: the fiery indignation of heaven shall be transmitted upon their consciences, and the punishment of all their senses will be proportionable to their capacity and desert, all aggravated by the dreadful consideration of eternity; God supporting them so, that they shall ever have*

*strength to feel, but no strength to bear their torments.*

*The righteous, who on the right hand stand as favourites of the Great King, shining in bodies made like unto his own most glorious body, and rejoicing in soul because the day of their redemption is fully come; shall be welcomed to their peculiar coronets of glory, with Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: they, in the mean time, breathing their hallelujahs into the open air with repeated acclamations of praises and thanksgiving to the Lamb, which sits upon the throne. Now is come salvation and strength, and the kingdom of our God, and the power of his Christ! Lo, shall we live and reign with him for ever. Amen, Amen.*

I hope this *confession* is agreeable to the Scriptures. I am ready to embrace any information, and, upon conviction, to add what may be wanting, to mend what is faulty in method or phrase, and entirely recant what may be found inconsistent with the *true Protestant religion*.

JOHN CUMMING.

Lord I believe: help thou my unbelief!

#### ANTICHRIST.

THE term Antichrist is usually applied to the popes of Rome personally; or to the church of Rome more generally considered. How far this term is applicable to them on scriptural principles, it is the object of the present Essay to ascertain and establish.

The only passages where the term is used are 1 John ii. 18, 22; ch. iv. 3. and 2 John, ver. 7. In the first passage John states, that in his day "there were many Antichrists," and in the 19th verse, evidently, gives a general description of their character. A comparison of the two verses leads to the conclusion, that the "many Antichrists" were *apostates* from the faith of Jesus. The definitions of

an Antichrist given in the three remaining passages are applicable to these apostates. After renouncing the faith of Christ, and separating themselves from Christian fellowship, they diverged in opposite directions: one party believing the humanity, yet denying the Messiahship and divinity of Christ, the other believing his divinity, yet denying his humanity: the former appear to correspond to the ancient Cerinthians, the latter to the Gnostics, or to that branch of them who were subsequently denominated "Docetae." That these were not the only Antichrists, nor, in fact, the Antichrist, two or three considerations will render evident. First, John uses the term in a

generic sense. He omits the definite article, and, besides, states that there were *many* Antichrists. Second, it is not probable that the apostle would have spoken of *many* Antichrists if there were only the *two* he specifies; and, thirdly, the apostle represents the two prevailing errors, maintained by the Cerinthians and the Gnostics, as displaying only the "*spirit* of Antichrist." The word "*spirit*" is not in the original, but from the grammatical construction of the sentence, some such word, denoting a characteristic property of Antichrist, must be understood. According, therefore, to the language of John, *every erroneous teacher who is an apostate from the true faith is an Antichrist*, or displays the spirit of that Antichrist who was the subject of prophecy, of whose rise the disciples had been forewarned, and who was at that time beginning to exert his baneful influence. In order, then, to ascertain who is the Antichrist, reference must be made to the predictions alluded to in the passages, "ye have heard that Antichrist shall come,"—and "this is that spirit of Antichrist whereof ye have heard that it should come, and that it was even already in the world."

It is generally supposed, that John wrote his epistle before the destruction of Jerusalem. One of the predictions, to which he refers, is that uttered by our Saviour, as recorded in Matt. xxiv. The destruction of the Holy City was distinctly foretold and graphically described by the Redeemer. Among the preludes to that awful catastrophe, the rise and success of apostates and false Christs were to be the most remarkable. If a comparison be made between the false Christs predicted by the Saviour, and the Antichrists described by John, their identity will be self-

evident. Christ does not detail the peculiar tenets of the forthcoming deceivers; yet, doubtless, among "the many whose love should wax cold," and "whom should be offended, and who should betray one another," may be recognized the apostates of John, who, because "they were not of them (the true believers,) therefore they went out from them." John does not specify any "signs or wonders" as wrought by his Antichrist, yet among the "*many*" were probably included those who, in a sense different from that of the Docetae, asserted that "Christ had not come in the flesh;" and hence attempted to justify their various pretensions to the Messiahship, as well by "their lying wonders" as their heretical sentiments.

There is another prophecy to which the apostle undoubtedly refers. Paul wrote his epistles to the Thessalonians about the year 52, or nearly twenty years, according to the earliest date, before John wrote his, and consequently nearly twenty years before the predicted destruction of Jerusalem was fulfilled. The epistles, though addressed to particular churches, were intended for general perusal. With them the Asiatic churches would be acquainted, and to them the apostle unquestionably refers for his general description of Antichrist.

Paul, in his discourses and epistles to the Thessalonians, had represented "the last time" as at hand, by which his correspondents understood the day of judgment. Paul moreover shows, that at *that* time, in those "latter days," twenty years before John wrote, the "mystery of iniquity" had commenced its secret operations,—that it was not then *fully* revealed, but that when that should take place, the "Lord should utterly destroy

it by the spirit of his mouth and by the brightness of his coming." It will, hereafter, be shown, that this prediction was not accomplished in the downfall of the holy city. If, then, John alluded to this prophecy, his "spirit of Antichrist" must be interpreted by Paul's "mystery of iniquity." The characteristic of each was apostasy from the faith. Each had spread its destructive influence in those "latter days," but each was not yet fully displayed. The "Man of Sin," whose iniquity was still involved in mystery, was not yet fully revealed, nor was the Antichrist, whose *spirit* was displayed by some false teachers, fully known. The descriptions, both of Paul and John, though applicable to existing heresies, could not be fully realized till a complete system of anti-christian errors should be formed, and an unscriptural and monstrous ecclesiastical domination should be established.

As, therefore, John's descriptions of the then existing Antichrists are *general* only, the characteristic features of *him* whose *spirit* they displayed must be ascertained from those predictions to which we have shown the apostle alluded; and as those marks of the false Christs given in the prophetic denunciation of the Saviour are embodied in Paul's more definite and comprehensive prediction, our exhibition of the character of Antichrist will be drawn from his epistles to the Thessalonians and Timothy. From these epistles three general distinguishing marks may be ascertained:—apostasy from the true faith—the exercise of an unbounded ambition, in claiming dominion over this world's rulers; in the assumption of divine titles and honours; and in bidding defiance to all laws, human and divine—the employment of deceptive, diabolical, and

destructive measures for the accomplishment of his designs.

In the concurrent opinion of nearly all sound Protestant divines, the predictions of the Apostle have received their fulfilment in the existence, history and proceedings of the Church of Rome, and the designation of "Antichrist" most fitly belongs to the head of that apostate, arrogant, and persecuting church.

I. Apostasy from the true faith is applicable alike to Antichrist and the Romish church.

So early as the days of the apostle, a Christian church was founded in Rome. Its members were distinguished at home and abroad for their faith and holiness; and, hence, were objects of apostolic solicitude, prayers, and congratulations. But, alas! "how is the gold become dim," and "how is the pure gold changed." The history of the Romish church furnishes us with conclusive evidence of the truth of the prophecy, that "in the latter times there shall come a falling away." Instead of the *simplicity* and spirituality of a Christian church, she has a most complex and unwieldy system of worldly and ecclesiastical polity; instead of the pure and simple doctrines of Christ, she has the absurd dogmas, lying traditions, and fabulous legends of men as objects of faith; instead of the cheerful and unfeigned obedience to the will of Christ, she has substituted, as of equal, if not greater importance, servile obsequiousness to the will of the priesthood and the pope. The apostasy, however, is not an *entire* renunciation of Christianity, but a monstrous perversion of its nature and design, and a total defection from its spirit and practice. The religion of Rome, since its "falling away from the truth," is a corrupt mixture of Christianity

and heathenism; retaining just as much of Christianity as not to entitle it to the appellation of heathenism, but including so much of heathenism as to render it totally dissimilar to the religion of Christ, both in spirit and in letter.

This apostacy had commenced its career in the apostle's time, if not in the church of Rome itself, at least in the surrounding churches; and was soon discovered in its descending course in the imperial city. In every succeeding age the departure from the truth became more evident, till, at length, the apostacy of the Romish church was openly discovered and established.

II. The exercise of an unbounded ambition is a distinguishing mark of Antichrist. In this respect there is between the Romish church and Antichrist a striking similarity. This ambition discovers itself—

1. In the assumption of supremacy over the rulers of this world. "My kingdom," said the meek and lowly Redeemer, "is not of this world;" that of the popes is avowedly terrestrial. The ambition of the "Vicar of Christ" is notorious. He arrogates to himself both civil and ecclesiastical supremacy. He assumes to himself the right of appointing, crowning, and dethroning princes and emperors, and even to interdict kingdoms, and to absolve subjects from their allegiance to their rightful sovereigns. By his insufferable arrogance he has made monarchs to tremble at his word, to engage in menial services, and even to crouch beneath his feet. In his character and conduct the truth of the prediction is verified, "he opposeth and exalteth himself above all that is called God or is worshipped."

Earthly supremacy is not sufficient to gratify his boundless ambition, but—

2. He arrogantly aspires to

equality with the Eternal King; "In the temple of God he sitteth" on the day of his inauguration, and is proclaimed as "the Lord God the pope;" and, as such, receives the homage of his subjects. He appropriates to himself the divine attributes of holiness and infallibility; the divine prerogatives of pardoning sin, and of admitting to the felicities of heaven, or adjudging to the miseries of hell; the divine authority over heaven and earth. Thus he not only exhibits himself "as a God," but attempts to show "that he is God."

In perfect character with such arrogant pretensions, he, moreover,

3. Unceremoniously dispenses with all laws, human or divine, that do not suit his purpose, and assumes the legislative functions in the Christian church.

He is denominated the "Man of Sin,"—an appropriate designation—and who so justly merits it as he, who not only personally disobeys the commands of heaven, but "teaches men to do so;" who, questioning the propriety of some of the divine injunctions, rejects or alters them at his pleasure; and who supplies others which he, in his wisdom, deems necessary for "perfecting obedience." He is the "*avouos*" the "lawless one." Restrained by the fear neither of God or man, he does whatever he pleases, and thus furnishes irrefragable proof of his identity with Antichrist.

Instances of his assumption of legislative authority are furnished in abundance, the laws of the Romish church respecting Mass, Confession, Purgatory, Celibacy, Fasting, &c. &c. and especially respecting praying to the saints. "Worshipping of devils" or dæmons is a mark of Antichrist. Praying to departed spirits is one of the chief religious services of

the Romish church. This worshipping of spirits is evidently a refinement of the dæmon worship of the heathen. The chief difference lies in substituting the phrase "canonized saints" for "deified heroes." These departed spirits (on the pope's authority, and it is feared on no other) are canonized as saints and exalted to felicity, and are supposed to have peculiar influence over the counsels and purposes of heaven. By the "wicked one" various powers are assigned them. Some are called to preside as tutelary deities over different provinces: some have various offices, relating both to body and soul to discharge. According therefore to their various characters, precedencies, or deities, they are to be prayed to and adored. The true Christian creed is, "thou shalt worship the Lord thy God, and him *only* shalt thou serve;" but this "lawless one" appoints and substitutes others as objects of devout and admiring regard. The ambition of the pontiffs is concerned in supporting this dæmon worship, since they doubtless expect to be canonized, and therefore to be worshipped when dead as well as when alive.

4. The adoption of deceptive, diabolical, and destructive measures, is also a distinguishing mark of Antichrist, and may be easily recognized in the Romish church.

Antichrist is described as "speaking lies in hypocrisy," as exhibiting "lying signs and wonders," as exercising diabolical energy, and as effecting the destruction of his vassals.

The Romish religion is a system of *delusion*.

The slightest consideration of its peculiar doctrines—of its various masses—of the pretended visions, miracles, revelations, and powers of its priests or saints—of its holy

wells and devoted places—of its wonder-working relics—and of its sin-atonement pilgrimages, &c. will afford abundant proof of its hypocritical delusive nature. To maintain and extend this system every energy is employed. Not unfrequently fraud, deceit, or violence are used, when other modes of promoting its establishment are found unavailing. Melancholy is the history of its success. Its deceits have been equalled only by the credulity of its adherents.

Such measures are also *diabolical*. Their very deceptiveness proves their infernal origin. Satan is "the deceiver," and hence he carries on, by various methods and agents, a system of delusion. The coming of the wicked one is after the "working of Satan."

There are two parts especially of the Romish system which are unquestionably of diabolical origin, and are supported with Satanic energy. The one is that of the "*Holy Inquisition*"—a standing monument of the fiendish subtlety, malignity, and cruelty of its founders and abettors. In the object for which it was established—in the spirit by which its officers are actuated—in the secrecy of their movements—in their incessant and unwearied perseverance in obtaining victims—in their hypocrisies, frauds, and perjuries—in the unmitigatable severity and unrelenting barbarity of their punishments, we have as striking a resemblance of the spirit and measures of the inhabitants of the infernal pit as it is possible to conceive of; and little doubt can be entertained but that the model of the inquisition was obtained from *beneath*. The other is the *purgatorial* scheme. The diabolical nature of this scheme is obvious. It is founded on a lie,—that there is a medium between the miseries of hell and



the felicities of heaven. Its chief business is with the infernal pit,—a pretended deliverance from the borders of the gulph, where the scorching flames are felt, though the victims are not destroyed. It is a kind of contract between the devil and the priest, by which the former engages to remit the punishment, or to moderate the flames in proportion as the pockets of the latter are replenished with cash. Nor is it more of a diabolical character, than is its object pursued with fiendish energy. To the support of this delusion every effort is bent. The reality of purgatory forms one of the articles of the popish creed; and is constantly pressed on the attention of their disciples, young and old, living and dying, by the interested and crafty priests.

But the deceptive and diabolical nature of the Romish system is not the worst consideration; it is also

*Destructive.* Its adherents are credulous and infatuated. Blind to its absurdity and injuriousness, they are left “to believe a lie;” and not “holding the truth,” are exposed to eternal danger. They are represented as about “to perish.”

The destruction of the soul is the object, or, at least, is the tendency of the measures of Antichrist. His success is awfully great. To substitute good works in the place of confidence in Christ, endangers salvation; but, in addition, to be guilty of idolatry in worshipping “the host” and saints, and to believe in “lies,” render the danger infinitely greater.

The correspondence between the marks of Antichrist and church of Rome having been stated, this essay may be concluded by showing that Antichrist is justly restricted to that church.

The numerous religious errors in the days of John were only displays of the *spirit* of Antichrist; and the various false teachers were only Antichrists generally considered, as more or less resembling the predicted “wicked one.” The language of the apostle, however, supposes that the full revelation of Antichrist was yet to take place. He had not yet arisen,—he was in an embryo state. In after years he was to be brought forth, and attain that full growth of hypocrisy, impiety, and blasphemy, by which he would be distinguished as “the real Antichrist.” The term will, doubtless, apply to every false teacher and heresy; but when properly applied, it must be restricted to the Romish church, as the following remarks will probably show.

1. In Paul’s description of the “wicked one,” to whom we have shown John alludes under the term Antichrist, and whose marks are distinctly recognized in the church of Rome, there are such prospective allusions, and such specifications of character, that we should be guilty either of anachronisms, or misnomers, to apply them to any of the heretics, or errors that appeared in his days, or before the destruction of Jerusalem.

2. The prophecy cannot be applied to the pretended Messiahs who arose among the Jews. They were not apostates from the Christian faith. They neither did nor could assume divine titles or honours in the “temple of God,”—a phrase applied, as the best critics have shown, only to the Christian church. Besides that which “let” or hindered the full development of the “mystery of iniquity,” was not removed before the destruction of the holy city; in which destruction the pretenders perished

and their pretensions expired. The maturity of Antichrist was not attained till the "let" was entirely removed—an event which occurred in subsequent ages.

3. The apostolical description evidently does not refer to the deception and arrogance of *one* man only—or to many individuals making *various* pretensions—but to a systematic delusion supported and gradually augmented by successive generations.

It could not be applicable then to heathenism as a system of Idolatry. This had attained a most awful ascendancy in the days of Paul; and contributed not a little in connection with the universal sway of the Roman authority to check the progress of Antichrist—or restrain for a season the development of the iniquitous mystery.

4. As the prophetic marks of Antichrist find no exact correspondence in Judaism or Heathenism—nor will they in Mahomedanism. "The Impostor" did not arise till some centuries after the apostle, nor does there appear any specific heresy, resembling that promulgated by Mahomet, so early as the first century—his rise was not gradual. He started, at once, into maturity, and effected the establishment of his incongruous and corrupt system in a few years. There are some traces of resemblance between the "impostor" and the "deceiver," but he cannot be deemed an "*apostate*." He pretended to have received some communication from heaven. He did not, however, seek miraculous agency to support his system. The sword was his instrument of conversion—and prodigious was its success. Though presumptuous and deceitful, yet he does not appear to have arrogated

to himself the attributes, titles, worship, and prerogatives of deity, which is one of the peculiarities of Antichrist.

5. With less propriety can the Greek church, with the Constantinopolitan patriarch at its head, be justly denominated "the Antichrist, since it separated from the Romish church on account of the unwarrantable pretensions and insufferable arrogance of its popes." Though supported, in part, by "lying signs and wonders," yet its patriarch claims no such superiority over civil, ecclesiastical, and celestial dominion, as does the Roman Pontiff. Should, however, the coincidences between the Greek church and Antichrist be deemed sufficiently numerous and striking to justify, in some measure, the appellation—yet to the Romish church it is more applicable, since *it* claims the precedence and considers the Greek church as owing its existence to a schismatic separation from its communion. If the branch be corrupt, how much more the root? If the offspring be Antichristian, how probable is it that the parent is the Antichrist!

6. In none of the corrupted religious systems referred to, are *all* the marks of Antichrist to be discovered. They are decidedly antichristian: they display the *spirit*, but not having *all* his peculiarities, they cannot justly be called by the *name* of Antichrist. No other system remains to be considered but that of Rome. In *it* are discovered *all* the characteristics of the antichristian system—and in its head are easily recognized *all* the features of the "man of sin:" and hence, we are justified in considering it as "the Antichrist." The advocates of the Romish church contend that Antichrist is

yet to come—that, although he has commenced his *insinuating* course 1800 years, yet he is not fully revealed. The design of such sentiments is to wipe off from Rome the antichristian stigma. But scripture prophecies can only be interpreted, unless explained in scripture themselves, when they are fulfilled. If circumstances and events correspond exactly with the prediction, then it may be considered as accomplished. In the church of Rome every peculiarity of Antichrist is found already existing. We are not then to seek for the future accomplishment of the prediction; its present fulfilment, therefore, renders the restriction of the appellation to Rome justifiable.

To this general conclusion, we may add the testimony even of the Romish church itself that it is the Antichrist.

The earliest Christian writers uniformly represent the antichristian abomination as existing in the imperial city; and unscrupulously apply the term Antichrist to its chief ecclesiastical ruler. On the authority of these writers the Romish advocates generally rely: and by way of eminence have styled them "Fathers."—Admitting them as their chief instructors in faith and practice, they are bound to receive their testimony even when against themselves. By their own "fathers" they stand convicted of antichristian arrogance and blasphemy. Not only do the "fathers," but even some of the popes themselves, furnish abundant proof that Rome is the seat of Antichrist. Gregory the Great admits, that *he* who should consider himself, or be denominated, the "Universal Bishop," was the Antichrist. This

title is actually assumed by the popes of Rome; and, therefore, "Gregorio judice" the pontiff is the Antichrist.

In the latter part of the fifteenth century, the identity of the pope and the "Man of Sin," or Antichrist, was pretty generally acknowledged. In the last Lateran council, therefore, under popes Julius II. and Leo X., the use and application of the term was forbidden. The reason, doubtless, was, because they were secretly convinced of its propriety. Their own authority, then may be pleaded against themselves.

The usual meaning of the term *αντιχριστος* is, an enemy of Christ, but it also means a substitute, or "vicar," of Christ. It is not a little remarkable, that *αντιχριστος*, the "Vicar of Christ," is one of the titles of the Roman pontiff. If, then, the pope call himself "the Antichrist," protestants are fully justified in restricting the appellation to him alone.

The "Man of Sin" is fully revealed, and hence we are encouraged by the language of prophecy to expect, that his reign will be soon terminated by the sword of the "Spirit,"—the preaching of the everlasting gospel. Antichrist has been indebted to the prevalence of mental and moral darkness for his elevation. It is not surprising that his constant and unintermitted efforts should be employed to perpetuate that spiritual gloom on which alone his security can depend. But the day-star of truth appears in the horizon; and ere long its effulgent beams will scatter the shades of ignorance, and introduce a long and everlasting day of peace and happiness and joy.

## SKETCHES IN SYRIA, &amp;c.

## No. IV.

*Balbec—Damascus.*

IT would be in vain to attempt, in the circumscribed space of this brief article, to give even a general idea of the magnificent ruins of the temples at Balbec, and without the assistance of plans and views, the most detailed account would prove but tedious. I can only pretend to recal a few of the impressions received on the spot.

From fatigue or *malaria*, or both, I was seized with the intermittent fever, and laid up in the ruins of the castle. In the state of mental and bodily weakness into which I sank, this spot was awful. For hours together not a sound was heard, and I had but too much opportunity for melancholy bodings. Can I ever forget the skilful, and no less Christian attentions of Dr. H.? but for him and another kind friend, I should probably have sunk. After a feverish wakeful night, in the horrible solitude of these ruins, how delightful was the sound of their voices echoing along the vaulted passages—how cheering their conversation. When his professional attentions were concluded, Dr. H. would seat himself by me and read from that book, which Collins in his affliction found to be better than all others. Mild and affectionate in manner, shunning dictation or even discussion, my kind friend was not the less an enthusiast, and a noble one. He was one of a fraternity of Missionaries, if such they can be termed, who labour unassisted by the patronage of any society; supporting themselves by some pursuit, or accepting the freely-offered hospitality of friends or strangers. I never re-

cal his meekness, his cheerful assiduities, his brotherly love, in the midst of the desert, without emotion.

When I was able to crawl out of the gloomy apartment of the castle, I spent the morning seated in the shadow, absorbed in vague admiration of the stupendous colonnades of the temple. What a wilderness of ruin, and how sublime in its utter isolation—no paltry modern erections, as in Rome, interfere with its solitary grandeur—and for hours no living creature is to be seen but the lizard, gliding among the stupendous blocks which lay heaped in wild confusion.

And the scene all around is in perfect character with the ruins. The miserable hovels of the village of Balbec, and their few inhabitants, are but a mockery of life; the extensive plain of *Cœlo Syria* is silent and uninhabited; and the vast range of Lebanon looks solitary as if human foot had never traversed it, and except in the far distance, not a town or village glitters on its arid slopes.

I shall never forget the last night I spent in the ruins. I was returning with my friend from an encampment at some distance, and we had to traverse the village. The moon was just rising above the Anti Libanus, but had shed no light upon the surface of the plain; only the upper part of the temple reflected its beams. The few sounds of the village died away; the barking which saluted us in our passage had ceased with the sound of our footsteps; and we heard nothing but the breeze sweeping softly across the large trees which

surround the temple, and the bubbling of the rivulet which flows beneath their shade. We approached the temple, not without a "certain awe—but all unlike to fear." The chaos of ruined pillars and fragments, through which we had to find our way, were in deep shadow; but the light that rested on the colonnade above, was indescribably beautiful. The deep blue of the heavens, relieved this light with a splendour I have never seen surpassed. We passed in silence and with caution among the ruin, and beneath the deep shadow of the colonnade, and found our way to the castle, where our servant was right glad to meet us, and pilot us through the dark passages with his lantern, into the vaulted room we occupied.

Shall I be asked, with what feelings I viewed scenes so wonderful? I cannot analyse or describe them—this general impression alone survives the vague emotions of that period—that over every object, whether of nature in her unchanging beauty, or art in its mournful decay, there was shed forth a spirit of beauty which is universal, indescribable; which bears a silent testimony to the omnipresence of God, and which comes sometimes upon the mind and heart with irresistible and ravishing demonstration, furnishing the deepest joy of which our nature is capable. For it is in Him, in the spirit of filial love, that the heart believes, without a cloud or shadow of doubt; without the darkening influence of those mysteries in which it is involved, when reasoning upon the inscrutable ways of providence. This is the silent but expressive voice which the Eternal has given to the universe, and which has borne the same testimony from the beginning, and will speak to our children when we are in the tomb.

Among the awful ruins of these temples, whose history is unknown, beyond the melancholy fact that they were devoted to idol worship; and in the midst of all that can impress upon the mind at once the genius and the frailty of man; I have been deeply impressed by the most consolatory truths.

The following morning, accompanied by my servant, (my friend having preceded me,) I started for Damascus. We entered the gorges and vallies of the range of Anti Libanus; the scenery is not remarkable. The evening brought us to Zebdani, a large village beautifully embosomed in foliage, and evidently the habitation of an industrious peasantry; the perfume of the wild roses of which the hedges were chiefly formed was delicious. The question was—where and how to lodge and sup. We made a very comprehensive survey of the village; every house was crammed with silk worms and what not—and at length we resorted to the measure with which we should have begun, that of asking the hospitality of the Shiek. He was seated smoking beneath the shade of some large trees in front of his dwelling, the boughs twisted together so as to furnish a complete roof, and he received us with a calm but evidently cheerfully-bestowed welcome. He was a truly venerable personage, of the mildest aspect imaginable, his fine features glowing with health, and set off by a white beard; his dress was extremely simple and elegant—in short, quite a picture of a handsome old Turk. An immense platter of pilau, with bread, fruit, and cream, was served to us apart; this finished, the old man beckoned me to approach, and pointed to a seat near his own. Then, to my no small surprise, he quietly proceeded to his devotions, which he

performed in the most decorous and apparently sincere fashion, for a period of at least half an hour, now kneeling, now prostrating himself, occasionally upright, and always graceful in his attitudes. This done he called for coffee and a pipe, then sent the same to me, with a polite inclination, and sank into a state of quiet enjoyment. Whatever his meditations might have been, they were evidently delightful, and no less so was the serenity and coolness of the evening. What his motive could have been, in making me the witness, in so marked a manner, of his pious exercises, I do not know—but he was a very charming old fellow.

I should like to have remained longer with this venerable old man, for his household appeared truly patriarchal, but time would not permit. Before sunrise, we pursued our way through the odoriferous rose hedges around the village, singularly well kept, and down the valley of the Barrada, the ancient Pharpha, which waters the plain of Damascus. This river is certainly less considerable than the Jordan, though Naaman, the Syrian, asserted its superiority—its valley is sunk between high but barren mountains. After some hours ride, we prepared to quit the valley and cross the eminences dividing it from Damascus. Than these, and indeed the whole wilderness of mountains in view, nothing can be more horribly dreary, one might say ghastly, so scathed, bleak, blanched, and utterly sterile; the valley of the Barrada, sunk in their depths, presents with its vivid verdure a singular contrast; it is like a dark green line winding through the arid mountains, and it is easily to be devised why shade and verdure and refreshing streams have ever been so peculiarly delicious in the east, and

such expressive images of rest and peace; it is not only on account of the climate, but the horrible sterility of the desert which they relieve. We ascended the mountain above Damascus on a very sultry day—the sun poured down with intense power, the parched ground reflected the heat, our horses' hoofs slipped continually as we traversed the smooth, worn, and whitened rock, across which the path lay. Towards evening, at the summit appeared a small cupola, or mosque, and as we approached it I dismounted and ran up the ascent. I encountered a refreshing breeze, and in an instant my eyes wandered with delight across the dark deep verdure of the plain of Damascus, which stretched below.

It was indeed an extraordinary scene that burst upon me; it has been often described, but it is difficult to give an idea of its peculiar character—so unlike that of any of the great cities of Europe, with their smoke and crowded suburbs, and countless villas, roads, and vehicles. The eminences on which the spectator stands are white with sterility, and sweep round on the left to enclose the plain; beneath these hills is a desert space, sinking gradually into the level. Imagine, then, a mass of verdure so dense, that no opening can be discerned in its immense extent, but one large meadow, where the Barrada is seen winding into the city—that city a long line of white buildings, its minarets in amazing number springing like silver spires out of the dark foliage; beyond—far beyond, the same unbroken verdure, which at length seems to open a little, and to be interspersed with villages and corn fields, till lost in the haze of the distant desert; over part of which the same desolate mountains seem to float indis-



tinely in air, and you may realize the general appearance of the view. But there are so many singularities difficult to describe—the mass of gardens is walled round, and you see kiosks and villas on the wall; all within is like a paradise of verdure, and in its shade may be a thousand delights—without, in startling proximity, is the hot sand, across which you see the long trains of laden camels and horses, winding towards the city through the oppressive heat. No smoke arises from the white walls of the city, no noise disturbs the repose of the vast outstretched space. It is like a fairy city with its gardens in the midst of a horrible wilderness, enclosed with an immense wall to prevent profane access.

Descending from this eminence, after half an hour's toiling across the sand, we passed through the suburb of Salahieh, and entered the verdure. I had been advised, from the very unsettled state of the city, not to enter it. I accordingly dismounted at the country house of Mr. Farren, the Consul General; his gate was surrounded with splendidly dressed janissaries. After a most fatiguing day's ride, I was happy to repose on the cushioned divan, to listen to the playing of the fountain in the court. After a polite reception from Mr. F., who invited me for the following morning, I repaired to the villa of a merchant, to whom I had a letter of introduction; it was situated close to the house of Mr. F. Passing between two high walls, we came to a small gate, and were admitted into the court; the buildings occupied two sides, the chief consisting of the divan open to the air, and a large chamber on each side and other apartments; above was a sort of covered gallery, to which a staircase ascended—a delightful place of re-

N. S. NO. 141.

treat: a large octagonal fountain was in the midst of the court, and around were trellises of vine and pomegranate trees; the divan was a place of soothing repose—looking upon the court and vines, and the masses of cypress and fig trees that enclosed the court with their dark green verdure. In the evening, how often have I enjoyed the quiet and coolness of this spot, after returning from the hot crowded bazaars and lanes of Damascus.

Mr. T., who received me most kindly, has not been long established at Damascus, and is agent to the Bible Society. At his house I met with a young Jew, who had embraced Christianity, and was studying with the view of preaching to his brethren. Usually, this young man laboured at his trade, embracing such opportunities as occurred for conversing with the Jews of Damascus, who were so far from offering him any persecution, as to invite him frequently to their houses, and listen to him with patient attention. He had traversed the desert to Bagdad, and intended to do so again: "To believe, to suffer, and to love," seemed to be all his existence.

Every one is aware, that the interior of eastern towns presents none of the magnificence of London or Paris. The interest at Damascus is in the confluence of Orientals; the bazaars are thronged with Turks, Armenians, Native Christians, Jews, Druses, Arabs of the great desert, and Hadgees from Bagdad, among whom the Nizam soldiery push their way with daring insolence; a few Franks may now be added to the list. I certainly could not but smile, as I passed in European costume through the bazaars, enjoying the ice and confectionary, which has obtained greater repute than it merits. The greater part

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of the Orientals are of noble appearance, tranquil and dignified in demeanour; nothing but bad government, and the effect of Mahometanism in prejudicing against all improvement, would have held them so long in a state of comparative barbarism.

There is still a strong, though suppressed hatred to the Christians, and should Ibrahim Pasha fail to maintain his position, it is to be feared that a terrible retribution may befall the former for the imprudent manner in which they have acted since religious distinctions have been abolished. It is to be feared that the native Christians here are, at the least, as bad as the Turks, and bear their new honours with great insolence.

There is reason to believe, however, that here, as elsewhere, Mahometan prejudices are greatly on the wane. The influence of authority is great in the east, and when the Turks become accustomed to see their rulers utterly indifferent on the subject of religion, giving free scope and development to European science, and when nothing is to be gained, as of old, by being excessively zealous and devout, and when increasing commerce offers substantial advantages, and, necessarily, by mixing up European with Oriental, and forcing them daily to salute each other, and to eat at each other's table, somewhat abates the violence of fanatical horror with which they were accustomed to regard each other in theory; we may expect to see Mahometanism decay, but, to my thinking, Mahometanism is better than nothing. What, then, is to be substituted for it?

Damascus is, as it were, the threshold of the east; its situation on the borders of the great desert,

its communications with Bagdad, Aleppo, and Constantinople, point it out as a spot of great importance in any missionary enterprise having the east for its object; but the peculiar fanaticism occasioned by the passage of pilgrims from Mecca has rendered it impossible to obtain a footing hitherto. I have already dwelt a little on the importance of the mission at Beyrout. There are two plans—that of gradual improvement, adopted by the missionaries; and another, which will be explained in the following conversation, held at Damascus.

"The Beyrout missionaries have, hitherto, certainly effected little beyond preparing the ground."

"My good friend, what could be expected from the timid and temporising course pursued by modern missions; it was not thus that, in the early ages, Christianity took root and flourished in spite of every opposition that could exist. No; the apostolic men who devoted themselves to the work then, sought out the chief places of idolatry and Judaism, and proclaimed aloud in the streets and synagogues the tidings of salvation."

"But were that system now to be pursued we might want fresh missionaries every month; indeed the government itself would immediately clear the country of them. Is it not better to do what we can in peace, than to be denied the opportunity of doing any thing?"

"Devotion to the cause of God, my friend, is our plain duty, we may safely leave consequences to him. I have myself proposed to the missionaries to preach boldly in the midst of Damascus; I have offered to stand by them and incur the worst, if necessary."

"You would all have been murdered."

"The blood of the martyrs, Sir, is the seed of the church. We should be prepared to die for the truth's sake. Then our devotion would arrest the attention of the careless, our fate touch every generous bosom, and the Gospel would have been proclaimed and testified—God would do the rest."

"But, my dear Sir, how wild a scheme; what would become of the wives and children of the missionaries?"

"And what do missionaries want with wives and children?"

To this I had no answer. The system, however, has recently been tried, I believe, at Bagdad; where, in consequence of some indiscreet proceedings on the part of a Christian, nearly the whole population were up. A scene of dreadful confusion occurred, which the troops were obliged to put an end to. The delinquent was condemned to death, but escaped.

My friend would have answered, "And how often did this happen to the Apostle Paul?"

But of all means of introducing Christianity, none, perhaps, will be ultimately found more powerful than the quiet and persevering labours of persons who, not exclusively devoted to the work of missionaries, mix with all classes; and by a meek and humble carriage, and a courageous but not imprudent assertion of truths, which they are obviously disinterested in spreading, attract the attention of many who would not listen to a missionary, carry the truth into the bosom of families, and, like the waters of the river of Damascus, when drawn in a thousand humble secret channels through its gardens, spread abroad, by means invisible to a jealous government, or fanatical populace, the blessed influence of the waters of life.

With Mr. Farren I visited some

persons of distinction: the interior of their houses displayed a barbaric magnificence—rarely any thing in good taste. And yet the principle of a Turkish apartment is admirable: its cool marble floor, low divan all round—far preferable to chairs or sofas—its small fountain, and small windows, are all admirably adapted to the climate; and European taste, retaining the principle, but modifying the details, would produce an exquisite result.

We were amused at the house of one old Turk, a descendant of Abu Bekr, and held in great respect by sincere believers, to whose salutation he returned a dignified inclination of his green turban. Certainly, to see him abroad, one would have thought him incapable of any thing light or frivolous; "but all hoods are not monks." Having seen a drawing that I had made of a female domestic of the Consul's, he invited me to come and pour-tray his favourite lady, for, like the rich Turks in general, he had his Harem full. I went, accompanied by the Consul. No sooner safe within the shade of his divan than off went his ceremonious gravity, with his green turban and robe: his solemn visage relaxed into an expression of chuckling complacency; he rubbed his hands with an overflowing satisfaction.

He explained to the Consul that the lady we were to see was his favourite, because she knew how to amuse him, whereas the others were no better than stupid blocks. As he spoke she entered, veiled, pushing aside the heavy leather curtain that served as a door. She held back an instant, and could not wholly restrain her amazement at the novelty of the affair. Her lord, gravely beckoning, and by smiles encouraging her, she took her seat on the divan with us, and unveiled.

And here occurs an excellent opportunity of describing a Hourî, such as are supposed to "shed around them an atmosphere of light" in the recesses of Oriental harems, and one is tempted to boast of having seen beauty far excelling anything in our cold clime; but the truth is, that the favourite of our Turk was in no respect extraordinary. Pretty, she certainly was, and in watching the quick and playful expression of her features, one might easily understand the reason why she was preferred. There was more even than this; and I am persuaded that she possessed much sensibility. The worst was an expression of conscious supremacy, not preserved without management, by the wars she must have had to wage with her jealous rivals. As soon as my artistical operations were over, the Turk pointed to a cupboard; the lady opened it, and pouring out some of the wine of Lebanon, gracefully carried it round, then resuming her seat, took herself a glass, and saluting each other, we discussed the forbidden liquor, at which the old fellow seemed inwardly much amused.

A second succeeded. Mr. F. speaking Arabic, was enabled to converse with, and now that the lady had got over the awkwardness of this first introduction to mixed society, she displayed great ease and readiness of manner. The old fellow could hardly contain himself for joy, and from a low laughter and sound of tiptoe we heard without, it seems that his other ladies could not restrain their curiosity.

The curtain was slowly drawn a little aside, and one, two, three, four pair of eyes, peeped in, and some of them really very fine ones. Had the stealthy visitors remained quiet the old Turk would not have

noticed them, as the door was behind him; but as they could not wholly restrain their merriment, he gravely turned round, and they hopped behind the curtain. At length they grew so noisy in their observations that he quietly got up and drove them all away. I much regretted this, as one of them, in point of beauty, seemed to realize, in no small measure, the ideas which the favourite lady had disappointed.

Next entered an "ancient lady," I suppose the matron of the Harem, or "Mother of the maids;" she seated herself by her mistress, and at her instance began the most dolesome chant imaginable: long drawn out it certainly was, the mournful and monotonous whine of half an hour's duration. It appeared to be something very touching, for the lady, pressing the hands of the singer, seemed to drink in the sound and sense with much emotion—her eyes filled with tears. The rest of us looked blank enough, and our visages gradually lengthened with the insupportable bore. The old Turk at last waved his hand, and put an end to it.

If this was intended to amuse us, I fear it did not answer the purpose; the long drawn chant of the old woman threw me into a melancholy reverie. I could not but think of the lot of a woman who seemed born for better things. Could she have loved this man? if not, what was the substitute in her quick and ardent nature for an affection which would have embraced her whole being, had it encountered an object upon which to rest; that substitute but too probably, the desire of pre-eminence—of ruling the heart of her lord, and of maintaining over him a power obtained rather by intellectual than moral means—and when at last, after a long struggle with the jea-

lousies of her rivals, after exhausting every art, even the meanest, she could no longer retain his capricious affections, what torture for a quick heart deprived of natural sources of enjoyment, and accustomed to find none but in the exercise of this pernicious excitement. I can better imagine than describe it. Where, in fact, could this poor creature turn for consolation, where direct, how charm to silence passions which must perforce prey on her own bosom; for she, I am sure, was not one of the lifeless automatons of a harem. One alone could have given her rest and peace, and his voice she was probably doomed never to hear.

After some time a servant entered with a large tray, covered with various Turkish dishes, several of which we tasted, and found excellent; the wine went round, and the conversation was well sustained until our departure.

The contrast was great between the quiet of the marble apartment we had left and the crowded bazaars of Damascus. Splendidly-dressed Turks, grave robed Armenians, Arabs in their vast blankets, swarthy in complexion; scowling groups of Persian pilgrims, whose high conical caps and tight-waisted dresses pointed them out; the shoemakers actively labouring away at their little wooden shops, filled with red and yellow slippers; the richer merchants, with their piles of costly carpets, or splendid display of vests and shawls, and the appurtenances of eastern dress; the baths and opium shops; stalls with ice and confectionary, or refreshing fruit; laden camels pushing steadily through the crowd; soldiers on foot or horseback; a succession of careworn countenances; one incessant stream of human life, and its

moving sound; such is the interior of Damascus—but there are a thousand points of interest which might be dwelt on, these are mere sketches.

Nothing can be more delightful than to issue forth out of the close bazaars into the gardens surrounding the city; not that these, however, display anything of the taste of European arrangement. What garden scenes might indeed be realized here, where the palm, fig, vine, cypress, and a variety of trees of which I know not the name, might be combined in the most beautiful manner. The noise of the city ceases. The road is between walls enclosing gardens, whose lofty foliage rustles with the breeze. Certainly, in the east the most active traveller insensibly acquires the spirit of indolence and languor; and a group of slowly-pacing horsemen well represents the idlers described in Thomson's beautiful poem, which is full of eastern scenery and associations. To recline on the divan of my European friend in the cool of the evening, soothed by the rustling of the thick cypresses and fig trees, to which the arid summit of the mountains, seen afar, added a delicious sense of shelter; and the ceaseless dash of the fountain in the court; and to converse with my friend till the stars came forth; and the fresh wind from the mountain swept over the vast mass of verdure, awaking a thousand sweets—such was the best of my life at Damascus, and it began to be so welcome that I felt little disposed to quit its shady gardens to wander among the arid mountains that surround them.

This, however, was indispensable, and I quitted the city of Paradise. The evening of the second day saw me on the bleak summit of Lebanon, in the snow,

looking from a vast height over a desolate land, Mount Hermon, the lake of Tiberias, the hills of Palestine faintly seen through the heat,

and a cloudless sky of glory and of beauty o'er canopying hills and plains lying in silent and mournful and forsaken ruin.

#### UNPUBLISHED HYMNS, BY DR. P. DODDRIDGE.

As every thing that relates to Dr. Doddridge must be interesting to the members of that denomination of which he was a distinguished ornament, I beg to communicate through your pages a brief account of a small manuscript volume of Hymns, in his well-known hand writing, the property of an honoured brother in the Ministry.\* It is a small 12mo. volume, of 120 pages, and contains a hundred hymns, numbered in Roman figures, with the title and a text of Scripture prefixed to each, and the date of the composition frequently affixed at the close.

The book is without a title, but it has a head line on the first page, "Hymns, written by P. D."

To some of the hymns which are found in the volume which Mr. Orton edited, there are added a few words explanatory of the circumstances or occasion which led to its composition, or the name of the town where it was penned; and I shall extract those as interesting illustrations of that admirable man's devotional habits and christian sympathies.

The 17th Hymn in the published volume, which commences, "Now let our mourning hearts revive," was composed at "Kettering, August 22, 1736."

"Let Zion's watchmen all awake," was written from home, but I cannot with confidence de-

cipher the name of the place, but doubtless on an ordination service. October 21, 1736.

The 364th Hymn in the printed volume, which begins "My God, thy service well demands," and has for its title, "On recovery from sickness, during which much of the divine favour had been experienced," is the No. LV. in the MS. and has this additional note, "Particularly intended for the use of a friend, Miss Nanny Bliss, who had been in the extremest danger by the bursting of an artery in her stomach." Nov. 14, 1737.

The second verse, as printed by Orton, stands,

Thine arms of everlasting love  
Did this weak frame sustain,  
When life was hov'ring o'er the grave,  
And nature sunk with pain.

The concluding couplet of this verse in MS. is more poetical, and has a distinct reference to the painful accident which occasioned the composition.

*When life in purple torrents flow'd  
From every sinking vein.*

"Shepherd of Israel bend thine ear," &c. it appears was composed "At a Meeting of Ministers at Bedworth, during their long vacancy." "April 10th, 1735."

"And will the great eternal God," &c. on opening a new place of worship, is No. LXV. in the MS., and is headed, "On the opening of a new Meeting-place at

\* Rev. W. Rooker, Tavistock, Devon.



Oakham, from Ps. lxxxvii. 4;" but is without a date.

"Great God of heaven and nature rise," &c. is entitled in the MS. "An Hymn for the Fast-day, Jan. 9, 1730-40."

In collating the MS. I find that the five following Hymns are not included in "The Hymns" of Dr. Doddridge, published by Mr. Job Orton. Without pronouncing upon their poetical merits, I doubt not but they will interest many of his admirers, and I therefore transcribe them for their gratification.

No. VI. *On the Apostle's Question—  
"Lord, is it I?"* Matt. xxvi. 22.

1.  
Arise our sorrows and our tears,  
While such a source of woe appears,  
Behold our Lord a victim made,  
And to his foes by friends betray'd.

2.  
Our hearts with indignation burn,  
While thus our bleeding Christ we mourn;  
Accursed traitor! cruel Jews!  
That could Heaven's darling thus abuse!

3.  
But do we not ourselves condemn?  
And curse ourselves in cursing them?  
Doom'd for our sins, the Saviour died,  
By us betray'd, by us denied.

4.  
Are we the guilty men, Oh Lord?  
And dost thou call us to thy board?  
Oh that our hearts their plague might  
know,  
And penitential waters flow.

5.  
May sovereign grace our souls restore,  
That we may wound thy Son no more;  
But to our last expiring breath,  
Confess him Lord of life and death.

No. XIII. *The first Resurrection, from  
Rev. xx. 6.*

1.  
Thus saith the Spirit, bless'd are they  
Of whom it may be said,  
They share in the triumphant day  
Of the first rising dead.

2.  
Blest are the men whom grace revives,  
From the dead sleep of sin;  
Religion reigns o'er all their lives,  
And heavenly joys begin.

3.  
Blest are the men whose sleeping dust,  
By God's own pow'r restored,  
Shall rise with all th' awak'ning just,  
And fly to meet their God.

4.  
Distinguished blessings wait on those  
Who with the first arise;  
The champions of a Saviour's cause,  
The darlings of his eyes.

5.  
Lord we confess ten thousand faults,  
Ten thousand long complaints,  
Sink us beneath thy gracious thoughts,  
As less than all thy saints.

6.  
Yet, in some rank amongst thine own,  
Assign our souls a place,  
That in the kingdom of thy Son  
We may behold thy face.

Dec. 26, 1735.

No. LX. *Reflections on Mephibosheth's  
acknowledgment of David's favours, from  
1 Sam. ix. 7, 8.*

1.  
Attend while David's Lord and Son  
Proclaims his royal grace;  
What sweetness from his lips distills,  
What smiles adorn his face.

2.  
Rise humble soul and quit thy tears,  
Thy treasons I forgive;  
Banish those unbelieving fears,  
For thou shalt ever live.

3.  
Th' inheritance thy father lost  
To thee I will restore;  
What Eden's blissful realms could boast  
Thou shalt possess, and more.

4.  
Behold my table spread for thee,  
I give my flesh for food;  
Behold my wounded heart disclos'd,  
That thou may'st drink its blood.

5.  
With thee I take up my abode,  
In this thy humble cell;  
And in my radiant courts above  
Thou shalt for ever dwell.

6.  
In silent raptures, bounteous Lord,  
We bow before thy face,  
Since words can ne'er our meanness speak,  
Nor speak thy matchless grace.

No. LXXIII. *The Penitent comforted in  
the Wilderness, from Hos. ii. 14, 15.*

1.  
Oh, that the Lord my soul would draw  
By his victorious grace!  
Gladly would I that desert see  
Where I might see his face.

2.

Speak comfort to my trembling soul,  
And scatter every fear;  
For thee I tread the wilderness,  
Thou canst give vineyards there.

3.

While leaving every sin, I press  
Where thou shalt mark the way;  
Thou wilt in Achor's horrid vale  
A door of hope display.

No. XCIII. *God the defence of the holy soul, from Psalm xviii. 2.*

1.

I triumph in Jehovah's name,  
His name is all my trust;

Nor will he put my hope to shame,  
Nor shall my soul be lost.

2.

My God is my eternal rock,  
The tower of my defence,  
And all the powers of hell are broke,  
When they would force me thence.

3.

The horn of my salvation found,  
He shall disperse my foes,  
His shield extended wide around  
Shall fence off all those blows.

4.

The shouts of victory complete  
Shall in his temple ring,  
And fix'd for ever near his seat  
My soul shall anthems sing.

### CAUTIONARY COUNSELS ADDRESSED TO THE YOUNG.

(Continued from page 423.)

II. LET me urge upon you the necessity of great caution, as to the *habits of mind and of body which you allow to grow upon you.*

Let us ever remember that we are made up of mental and bodily habits. That both bad and good men are characterized by their good or evil habits. We are apt to think too highly of our occasional acts of beneficence or of piety, and to imagine that a few of these will counterbalance a long course of disobedience to the commandments of God. But the very worst of men have occasionally a good feeling, and perform now and then a good action; as the very best are sometimes disgraced by being "overtaken in a fault." Pharaoh had his occasional qualms of conscience; and in a few instances he obeyed the commandment of God, as signified by his servant Moses; but the general character of his life was hardness of heart and disobedience. Demas and Judas might, perhaps, have their occasional fits of liberality; but the general tenor of their conduct indicated that they were the

slaves of avarice. So, on the other hand, Moses, though he gave way in one or two instances to anger, was, notwithstanding, a man remarkable for meekness. Job once cursed the day of his birth, yet Job was so far from being habitually impatient, that he furnishes us with one of the most eminent examples of submission to the divine will. Peter, under the influence of sinful fear, forsook his master and fled; but we are accustomed to think highly of the boldness of Peter, and never venture to regard him as an habitual coward.

Vicious habits of every kind are very powerful, and when indulged to excess become unconquerable. Like the lips of the strange woman, "they drop as the honeycomb, and are smoother than oil," but their tendency, like hers, is downward; "their feet go down to death, their steps take hold on hell, their end is bitter as wormwood, sharp as a two-edged sword." Thus the wine-bibber is by the wise man represented under the dominion of the habit to which he

is addicted. He "looks at the wine when it is red, when it gives its colour in the cup, when it moveth itself aright." And though he finds it "in the end to bite as an adder, and sting as a serpent;" though it confuses his understanding, dims his sight, and makes him babble folly with his tongue; though it deprives him of self-government, and exposes him to the most imminent danger, yet, when roused from the stupor which it has induced, he cries, bound as he is by the bonds of iniquity, "I will seek it yet again."

There is no habit, the possession of which is more desirable than a habit of industry. It is commended in the word of God; and when carefully cultivated, it will either prevent the existence, or tend gradually to extirpate the different evil principles and practices against which we wish to guard you. Industry is indeed the foundation of many real excellencies in conduct, while idleness affords an inlet to vice, is a means of degradation, and will eventually clothe a man with rags. Industry is embodied in the character of Lemuel's virtuous woman. "She seeketh wool and flax, and worketh willingly with her hands. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She perceiveth her merchandise is good: her candle goeth not out by night. She layeth her hand to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. Strength and honour are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the way of her household, and eateth not the bread of idleness. Many daughters have done vir-

N. S. NO. 141.

tuously, but thou excellest them all."

What a contrast is here presented to the "gadders abroad," the busybodies, the intermeddlers, whom common sense and Divine Scripture equally condemn; those who are so much occupied in hearing, judging, and deciding on the affairs of those around them, as to have no time to be keepers at home, to attend to their own affairs, and to the well-being of their household. We are far from wishing to repress a laudable curiosity; the very reverse is the case; we would encourage it. The curiosity we condemn is that of restless anxiety to be acquainted with all that is passing without and around us, in the absence of every wish to ascertain what is going on within our bosoms; a curiosity to know the ills that cannot be remedied, the deviations from the path of rectitude, which cannot be retraced, the follies that cannot be corrected; a curiosity to know the foibles and vices of individuals, the contentions of families, the endless genealogies of towns, of villages, or of neighbourhoods; and all the tales, fables, and falsehoods of every indolent gossip in the vicinity.

There is hardly any thing which has a greater tendency than this indolent habit to nourish and render rank and luxuriant all the bad principles of our corrupt nature. That young person who indulges in the habit of collecting and disseminating the scandal of the town, or neighbourhood, in which he lives, will soon find his malignant passions called into exercise. He will be in danger of giving an increased interest to his narrations, by investing them with the meretricious embellishments of fiction; he may then, perhaps, add scurrilous invective to misrepresentation; he will at length utter with-

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out scruple direct falsehoods, and he will, in all probability, finally become the pest of society, and die an object of public abhorrence.—“The lips of the fool,” says the wise man, “will swallow up himself.” “The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness.” “A fool’s mouth is his destruction, and his lips are the snare of his soul.”

III. Let me press upon you the importance of great care as to the *secular pursuits in which you engage*.

On this point there is one general principle, which, if kept constantly in view, and honestly followed out in practice, will save the young man from the stings of conscience, from vain regrets, and from many a cause of bitter remorse. It is this—avoid all pursuits, and every engagement, which will tend, even in the slightest degree, to hazard the sacrifice of integrity. How numerous, alas! are the pursuits which present a flattering prospect of wealth, or honour, or permanent pleasure. The force of the temptation to engage in these pursuits will depend, so far as wealth is concerned, on the rapidity with which the proposed acquisition is to be made; and this will almost invariably be regulated by the lawfulness or illegality of the pursuit. Illicit traffic, bold and hazardous speculations, some new method of planning or of conducting a mercantile or ordinary trading transaction, will frequently hold out a most grateful prospect of acquiring property, with little labour, and in a very short period of time. To realize this prospect one thing only is necessary; but that ought never to be yielded, for it is *the sacrifice of principle*.

As to that illegal traffic which is carried on upon the coast, reason,

Scripture, and experience concur in exposing its folly and sinfulness. “Tribute to whom tribute is due; custom to whom custom,” are scripture precepts; and like all which God has enjoined, they have the sanctions of the rewards which God has promised to obedience, and the punishments which he has denounced against those who refuse to obey. But the iniquity of the practice, in itself considered, is not all; it is almost invariably followed by other sins. By drunkenness, by murder, by arson, and if not, it inevitably induces those dissolute and licentious habits in which ill-gotten wealth enables its possessor to indulge. How many are the instances in which either disease, or banishment, or a shameful death by the hand of the public executioner, has been the issue of even one act of smuggling.

Take then, my youthful reader, this passage of Holy Scripture for your motto, adopt it as your vow, employ it as your prayer; “Let integrity and uprightness preserve me.” He who is determined to make this the principle by which his conduct in the world is to be influenced, and the rule by which all his dealings with his fellow men are to be regulated, will sooner or later ensure respect. He will not have to endure from his conscience those reproaches, which dash as with some most bitter ingredient, the cup of many who become suddenly rich. He may never rise to the possession of great wealth; but he will ensure that esteem, which many who enjoy extensive possessions, seek in vain to secure. He may go down to his grave in comparative poverty; but the force of his example may influence his posterity, and his very name may entail on them a reputation, infinitely superior in value to the unrighteous mammon, which obtained by the

unjust father, bears with it a curse as it descends to his son.

When our adorable Lord teaches us, "that the life of a man consisteth not in the abundance of the things which he possesseth," he instructs us to look for happiness to a source far different from great wealth or extensive possessions. But alas! we are slow in acquiring, and still more slow in practising his divine lessons. We place true happiness, for this is what our Lord means by the word "life," in that in which he has said it is not to be found. And though his own declaration is confirmed by one, whose very name is only another designation for true wisdom, who from experience has testified that all that wealth can purchase, is utterly inadequate to satisfy the demands of the human mind, and though the testimony of Solomon has been corroborated by the experience of centuries, yet wisdom and experience, and even divine authority itself, are in vain. Men "*will be rich.*" To attain this end, they sacrifice health, and spirits, and life, and what is far superior to these, a good name, peace of conscience, and the salvation of the soul. The love of this present evil world renders

them inaccessible to the love of God; and induces deceitful and dishonest actions which shun the face of day: but which will either in the present, or in the future world overwhelm their perpetrators with burning shame and unutterable dismay. "Better then, my youthful reader, is the little which a righteous man hath, than the wealth of many wicked."

But we are not, from what has been said, to infer, that integrity and uprightness are invariably disconnected with the riches of this world. We have hinted that unjust gain is accompanied with a curse; and the evanescent character of wealth, when thus acquired, is very frequently peculiarly manifested. Thus the wise man says, "As the partridge gathereth young which she hath not brought forth, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." And after all that can be said on this subject, it becomes the upright to remember for their encouragement, "that a faithful (trustworthy) man shall abound with blessings," and "that such as are blessed of God shall inherit the earth."

(*To be continued.*)

#### THE KING OF PRUSSIA'S LITURGY.

In our Magazine for January last, we gave an account of the measures which His Prussian Majesty Frederick William III., has been pursuing, for a course of years, with regard to religion and religious worship. We do not doubt but that he sincerely aims at promoting the welfare of his subjects, in spiritual as well as in temporal respects: he "has a zeal of God," but we are sorrowfully com-

pelled to add, "not according to knowledge." What an instructive lesson is this to human beings, in every state and condition of life! How earnest should all men be, in devoutly searching the scriptures, meditating profoundly upon them, and availing themselves of the lights which observation and experience have so largely furnished; in order to prevent their efforts to do good from failing of the good

intended and becoming the means of promoting the opposite evils! Here is a man whom God has placed in the loftiest station of civilized society, a man whose power and opportunity to do good are immense; who appears to be solemnly conscious of his accountability to the Lord of all and anxious to be found a faithful steward; an absolute sovereign, than whom it would be difficult to find, in the history of royalty, any king or queen so free from the vices common to such personages, so estimable and exemplary in his personal character, so amiable and beneficent though he be stern; one whose mind is enlightened by extensive knowledge, and who labours indefatigably to diffuse the best education through the entire mass of his subjects;—such a man, shackled in the career of his wisdom and philanthropy, by the prejudices of education and habit, and incurring the greatest risk of deep and permanent mischiefs to the country which he is seeking to raise to the highest point of happiness, both in their earthly interests and in the enjoyments of vital godliness.

This sad deficiency is the king's evident and total ignorance of the *nature* and the *unalienable* right of Religious Liberty. We do not impute this deplorable fact only or chiefly to the influence of absolute power, and the notion of hereditary divine right to rule; however unhappily engrained those sentiments may have been in his mind; but we impute the evil *most of all* to the feelings and habits of MILITARY LIFE.

For more than a century, the Prussian states have resembled one great camp; every man is, in some way or other, a subject of military authority; every young and able-bodied man is obliged to serve three years in the army, even in

time of peace; from his childhood the king was trained to the life of a soldier, and he never shrunk from its personal hardships: absolute command and instantaneous obedience were entwined with his earliest impressions of moral duty; and his mind seems to have been formed, by education and habit, the parents of a second nature, to feel and act always as the commander-in-chief equally as the civil sovereign.—Alas! What has the military spirit of the European powers to answer for; above all, that produced by the horribly unprincipled men of the French Revolution, and those who were their exemplars?

We request our readers to peruse again the January article referred to. Our present object is to give some account of the New Liturgy. The assertion, which we remember to have heard twelve or fifteen years ago, that the king, aided by a pious officer his intimate friend, was actually the compiler of this work, appears to be corroborated by a letter from Berlin, in a recent London newspaper. That letter bears marks of authenticity and credibility, superior to the ordinary character of foreign correspondence in newspapers; and therefore we shall copy a part of it.

“*Berlin, June 18.*—We are not unlikely to lose very shortly the most efficient member of our ministry, the Minister of War, General Witzleben. This would be a real calamity; for in the Russian state-machine, much is depending on the person of the higher Officers of State. Now General Witzleben, though unable to reduce the enormous expense of the army, nearly half the revenue, is notwithstanding one of our best warriors and statesmen; and, what is even more important, enjoys the unbounded confidence of the Sovereign, rooted,



I believe, in their similar strong religious convictions. He it is also who, together with the king, had the principal share in composing the New Liturgy for the Evangelical Church of Prussia; which is nothing else than an extract, but a very judicious one, of the Common Prayer Book of the Anglican Episcopal Church. You see that, if your prelates meddle with politics, our politicians meddle with Theology. Indeed, our king himself is so deeply versed in Divinity, that it requires a good deal of Theological erudition to cope with him in matters of controversy."—*Morning Chronicle*, June 29, 1836.

This writer is however mistaken in his supposition that the New Liturgy is an extract, selection, or epitome, of our English Common Prayer Book. Into this error many have fallen; and it is excusable in persons who have not the knowledge that the resemblance has arisen from the common sources out of which both have been drawn. Those are the Ancient Liturgies, of which we have fragments going back to the sixth, the fifth, and the fourth century, and some prosaic Hymns still earlier, (See Dr. Pye Smith's *Rejoinder to Dr. Lee*, pp. 77—92; where the facts on this subject are stated;) and the offices or Service Books which continued in use through the middle ages. In 1523, or 1526, Luther drew up a form for public worship, with the title ("Deutsche Messe, und Ordnung des Gottesdienstes,") *The German Mass, and Order for the Worship of God*, and he published a few other prayers, but these were evidently intended to serve rather as a Directory than an absolute prescription. They may be found in Walch's edition of Luther's Works, vol. x. pp. 262—294, and 1756—61.

Now it was a chief object of the

Prussian Monarch to revive and to give currency, as much as possible, to those ancient prayers, especially such as had been adopted or abridged by the Reformers; because of their simplicity and tenderness, their experimental piety, and the venerable charm of the old German language.

We shall now proceed to give some account of this celebrated work itself. It is intitled, *Liturgy for the General Worship of God, on Sundays, Festivals, and Festival-Eves; for the use of the Evangelical Church in the Royal Prussian Territories*. This we shall do chiefly by translating a few passages, inserting our own remarks very sparingly.

*From the Proclamation following the title.*

"We, Frederick William, by the Grace of God, King of Prussia, &c.—Our ancestors and predecessors, as all the territorial Princes who, in the period of the great Church Reformation, embraced along with their subjects, the restored, pure, gospel doctrine, early perceived the pressing necessity of introducing into their respective countries such Ecclesiastical Orders and Devotional Forms, as, without shackling the dearly obtained liberty of faith and conscience, should produce a happy unanimity in the acts and usages of worship; and should also set bounds to that arbitrary will," [i. e. the free choice of ministers and churches in the performance of public worship,] "which has become so prevalent, altogether in opposition to the principles and intentions of the Reformers." The King then notices the Forms introduced into the different Protestant states of Germany, by eminent ministers at the time and in the spirit of the Reformation, slightly

varying from each other but perfectly united in sentiment and spirit. "Through" [almost three] "centuries these excellent church-orders were maintained in their original form, and the use of them was greatly blessed. But, as erroneous opinions upon ecclesiastical subjects, the desire of novelty, lukewarmness, and indifference, were constantly gaining the upper hand, in that proportion those pious forms fell by slow degrees into such neglect and forgetfulness, that in the larger number of places, hardly a traditional recollection of them now remains." Hence are deduced the reasons and motives of the present work. He narrates his long consideration of objections, &c.—"After all which has accordingly taken place in this weighty affair, we now decidedly and with full confidence expect that all the clergy of the province" [Saxony, where opposition appears most to have shown itself,] "in grateful acknowledgment of our paternal views and unwearied care for the benefit both inward and outward of the Evangelical Church of our country, will willingly and obediently, as becomes faithful subjects, pay strict attention to these commands, and sincerely exert themselves to carry them into effect in their congregations, in order to put a stop to any sort of wrong notions and misunderstandings, and that this revised Liturgy, by us approved and published at our command, may, with all speed and universally, be introduced and constantly maintained, without alteration. May God take this work under his gracious and almighty protection, grant his blessing to it, and preserve it to us and our descendants to the end of time, to the furtherance of true piety and all christian virtues!—*Berlin, April 19, 1829.*"

*From the general Order.*

"Singing by the congregation. [Or a short præludium upon the organ. If that be preferred, the singing must immediately follow the confession. In such case, and at any time when the Liturgy directs the singing of the congregation, the minister may either return into the vestry, or sit down near the altar. For the latter purpose, a chair is placed against the wall on the right of the altar, so that the minister may have his face always turned to it.]

"[While the congregation are singing, the minister, in his priestly robes, goes to the front of the altar, and offers up in silence his preparatory prayer. Having ended it, he turns himself towards the congregation, who are standing and continue standing\* till the prayer at the altar and the singing of the choir are finished; then he says,]

"In the name of the Father and the Son and the Holy Spirit. Amen.

"[Or, Blessed be the kingdom of the Father and the Son and the Holy Spirit, now, henceforth and for ever. Amen.]

"Our help is in the name of the Lord, who hath made heaven and earth.

"[Then follows one of the confessions of Sin, to be chosen by the minister.]

Of these Confessions, four are provided, and some other alternatives for variety: we give the first.

"Beloved in Christ, let us in deep humility before the Lord acknowledge our unworthiness and our sins, and say with one another,

"I, a poor sinful mortal acknowledge before thee, Almighty God,

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\* Aged, sick, or weakly persons are excepted.

that I have often and greatly sinned in my thoughts, words, and works. I acknowledge my guilt, all my guilt: but from the heart I repent thereof, and firmly resolve, under the influence of thy grace, seriously to reform and to sin no more.

"The Almighty God have mercy upon you, and forgive you all your sins! May he strengthen and confirm you in all that is good, and bring you to his eternal kingdom, through Jesus Christ our Lord. Amen.

"Choir. Amen.

"[Then follows one of the scripture-passages appointed to be said by the minister, according to his own choice.———]"

Of these passages for choice, there are 22.

"Choir. Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and ever shall be. Amen.

"Min. Lord, be gracious unto us. [Or, Lord have mercy upon us, and be gracious unto us.]

"Choir. Kyrie eleison.

Christe eleison.

Kyrie eleison.

"[Or this may be sung in German, thus, Lord, have mercy upon us: Christ, have mercy upon us: Lord, have mercy upon us.]

"Min. Glory be to God on high.

"Choir. And peace upon earth, and to men good will. We praise thee, we bless thee, we worship thee, we glorify thee,——" &c. the ancient Greek hymn which stands as the concluding prayer in the communion service of the Church of England.

"[But this anthem is to be introduced at the minister's option, and only on the ecclesiastical festivals.———]"

"Min. The Lord be with you.

"Choir. And with thy spirit.

"[Then follows one of the col-

lects, appointed to be read before the Epistle, to be selected by the minister.]"

Of these collects, 36 are provided.

"Choir. Amen.

"Min. The Epistle. [When the minister is going to preach upon the appointed portion, he may announce it thus: 'The holy Gospel (or, the Epistle) which we propose to lay as the ground of our following meditations, is——' &c. The portion will not then be read a second time from the pulpit: or the minister may (in the desk) only mention the chapter and verses, and say that he will read it throughout from the pulpit, in the introduction to his sermon.]

"[Another of the scripture-passages.]

"Choir. Hallelujah.

"Min. [The reading of the Gospel.]

"Blessed be thou, O Christ. Amen.

"—The Apostles' Creed, recited by the minister.—Choir; Amen, three times.—Min. Lift up your hearts and let us thank the Lord our God. Right it is, and truly proper and salutary, to give praise unto thee, Almighty God, at all times and in all places, through Jesus Christ our Lord,——" &c. nearly the same as the "Meet and right it is," &c. of the English C. P. Book.

"Choir. Holy, holy, ——" &c. Is. vi. 3. Hosanna,——&c. Matt. xxi. 9.

"Min. O Lord God, heavenly Father, we beseech thee to direct thy christian church, with all its teachers and ministers, by thy Holy Spirit; that, by maintaining the pure doctrine of thy word, true faith may be awakened and strengthened in us, and love toward all men grow and increase. Let thy grace, O Lord, be great

towards the King our lord, the Princes, the Princesses, and all the Royal Family, and all who are related and attached to them. Preserve them to us by long life, to be constant blessings, and christian examples. Grant to our King a long and blessed reign. Protect the Royal Army, and all the faithful servants of their king and country. Teach them to be, as becomes Christians, ever mindful of their oath; and let their service be blessed, to thy glory and the greatest good of their country. Help all that are in distress; and be thou a Saviour of all men; especially of thy faithful ones. Preserve us from a wicked, impenitent death; and finally bring us all to thine eternal kingdom in heaven, through Jesus Christ our Lord. Amen.

"Choir. Amen.

"Min. (The Lord's Prayer.)

"[The Sermon may come either here, or before, after the Creed. —]

"The blessing." Num. vi. 24—26.

This account will enable our readers to form a correct idea of the full service; we were about to say *morning* service, but we fear there is none at all in the afternoon or evening. That portion of the Lord's day is usually given to worldly pleasure in the Protestant as well as in the Popish countries of the continent. There is also an abridged service, for those who may prefer it to the full form;—a melancholy symptom, for that full form is not excessively long. Among the numerous rubrical directions, one is that the whole service, including, we apprehend, the Sermon, shall not in general go beyond an hour or, at the utmost, an hour and a half.

We cannot conveniently lengthen this article, or we should find

ample matter, particularly in the rubrics, some of which are very curious. His Prussian Majesty has a high opinion of the utility of ceremonies and vivid appeals to the eye and the ear; an opinion which, we cannot but think, indicates a very imperfect sense of the real nature of religion. The communion table is called the Altar; and its furniture are a large Bible, a crucifix, and two lighted wax tapers. Great stress is laid upon the musical part of worship, both vocal and that of the organ. Much of the minister's part in the Liturgy he is directed to chant; the responses are all sung by the choir; and the hymns by both choir and congregation.

We cannot but lament the unhappy position in which so worthy and well-intentioned a monarch has placed himself: he can neither recede nor advance without doing further evil, and incurring the risk of still more. His fundamental error is that of Constantine, who fancied himself called by God to be the (*επισκοπος των εκτος*) Overseer or Bishop of the external affairs of the Church, under which all matters of order and discipline naturally fall. A very zealous and able defender of the King's proceedings lays it down as a "fundamental principle, that the Internal Supreme Head of the Church is Christ the Lord alone; and that the external is the supreme magistrate of the country, provided that he personally acknowledges the Evangelical confession." (*Allgemeine altchristlich evangelische Kirchen Agenda*, u. s. f. vom Pf. P. W. Behrends. p. 24.) But the mind of Frederick William cannot be at ease. The shameful persecutions described in our January article must sit heavy on his heart. Indications of an unsettled state occasionally appear in the

public journals. "A letter from Berlin, of the 7th instant, states that a religious congress is to be held there, to be presided over by the King. It is said that several changes will be made in the Liturgy of the kingdom." (*Patriot*, July 20.)

It is a relief and a pleasure to conclude these remarks by quoting a statement given upon the authority of a great and good man, Dr. Tholuck, of Halle, in his last Report of the Religious Tract Society, p. 96; and it is our sincere prayer that the infinite mercy of our Lord may sweep away the evil and improve the good, to the highest degree.—"Berlin for a long time was the strong hold of infidelity, under the sceptre of a king

who made Voltaire his gospel and Rousseau his catechism. That very city is, at the present moment, prospering as a vineyard of the Lord, under the sceptre of a king who openly confesses that he was educated to Christianity in the school of tribulation; who openly confesses that the icy field of Moscow kindled a christian fire in his heart. It is under the protection of this King that every good cause continues to flourish. No Society is formed there, but it enjoys his royal patronage." [Can any attempt be made, without first obtaining the royal permission?] "Nay, no letter is sent throughout any part of the kingdom on missionary affairs, without enjoying the privilege of going postage free."

#### ON GEOLOGY.—No. IV.

IN attempting to deduce from the facts and statements of our preceding papers, some conclusions in reference to the changes which have passed on the surface of our globe, the question naturally arises as to how far we are prepared, in the present state of the science, to do this with any certainty or advantage. A celebrated French geologist has said, "We are already sufficiently rich in facts, what is now wanting is an accurate review of these facts." But an opposite opinion is entertained by many, who contend that the present state of Geology is an accumulation, rather than a classification of facts, and that as matters are not yet ripe for theory, to attempt it could not be otherwise than injurious, inasmuch as it would pre-occupy the mind and disqualify it for patient investigation and impartial decision. That amiable man and extraordinary thinker, S. T. Coleridge, once

N. S. No. 141.

said, "A theory is a collected view in one focus of all the hitherto discovered facts relating to a science. While any important facts remain unknown, no theory can be exactly true, because every new fact must necessarily, to a greater or less degree, alter the position and change the relation of all the rest; the theory of Geology is yet incomplete." Admitting these objections to have as much weight as they deserve, it would be unwise to deny the utility of theory in general, inasmuch as it obviously regulates and aids our apprehensions of phenomena. In addition to this the faculties and feelings of that individual must be excessively obtuse, who observes, without attempting to combine, the facts which are continually presenting themselves to view. On this principle we conceive that sufficient facts are evolved to assist us in arriving at some conclusions re-

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lating to the order of production, and the changes which have passed on the surface of the earth.

While it cannot amount to actual demonstration, the opinion is, in the highest degree, probable, that the strata forming the exterior crust of the globe have been deposited at different periods, and at vast intervals of time. Imagination may carry itself backward to the period of first formations, when God by his almighty fiat produced matter out of a previous nonentity, and may suppose the elements of the primitive earths, in obedience to the laws under which they were placed, coalescing and grouping themselves together, and thus producing the constituent elements of different minerals. These united in the affinity of aggregation would effect the mineralogical structure, and their assemblage constitute the solid crust of the globe. An unassignable series of ages might have been necessary for the accomplishment of this process, nor is there the least necessity for confining the operation to any period analagous to our knowledge of the limits of time, since "one day is with the Lord as a thousand years, and a thousand years as one day." We may conceive of a period as illimitable as space, during which that process was carried on, which ended in the earth attaining its present solidity, and acquiring its peculiar existing figure. The fool only hath muttered "no God," and the admission of the process we have contemplated excludes not for a moment the absolute controul of infinite power, and the presiding influence of supreme wisdom which originated and fixed the laws of nature, and gave existence to the materials on which they acted. A phrase in frequent use, The laws impressed on matter, where it means any thing, can only denote the con-

tinued exertion of the will of the Lawgiver, and is directly opposed to the contingencies of chance, and the blind fury of tumultuous and conflicting elements. "He who built all things is God."

The differences of examined masses, and especially of their organic remains, prove that the bark of the earth was not made by a single cast, but that the parts composing it have been successively formed, or deposited. The marked difference in the construction and super-position of the primary, secondary, and tertiary rocks, clearly denotes different and successive epochs of formation. The former of these have in all probability undergone various changes before the earth was inhabited, either by vegetable or animal bodies, and may have been subordinately employed in the production of subsequent formations. A considerable number of existing and visible rocks, evidently by the action of heat, when in a state of fusion, overflowed, and were injected among, or propelled through other rocks, which they frequently cut in the form of dikes or thick walls. It is generally admitted that the trap and some other rocks have been thus formed, that they were forced upwards, and have made their way over a great extent of surface; but probably at a time when the whole was covered with water. These masses never contain fossils, though alternating with rocks in which fossils abound. It is probable, that since the primary and secondary rocks were deposited, and since the earth was inhabited by some of the lower vegetables and animals, it has thus undergone a partial but prodigious alteration, and it is equally probable that this occurred before the existence of the human family, as otherwise some traditional information concerning



such events would have been handed down to us.

The distribution of fossils affords still more decisive proof of the numerous revolutions which the earth has undergone, and the alterations which have taken place in its inhabitants. First, we have a foundation of primitive rocks totally destitute of all such remains. In the next series of the transition, there appear for the first time, and that sparingly, corals and testacea differing from those now known. The remains in the carboniferous limestone are nearly of the same nature, but more abundant. The coal beds abound in large trunks of succulent plants, strangers to the present vegetable world. Marine animals, and those of the lowest tribes, are the only animal remains occurring in all the formations below the green sand, and the conclusion is inevitable, that no land animals existed when these strata were laid. It is not till we reach the gypsum and marl which lies over the coarse limestone, that the bones of land animals are distinguishable. From these facts we are led to believe, that the earth underwent many important revolutions before it was fitted up as a residence for man and the inferior creatures who were brought into being at the period of his creation.

Conclusions of this nature have been attacked with more zeal than prudence, under the impression that, if admitted as true, they would shake the credit of revelation. The principal leaders of the attack are Penn, Bugg, and Fairholme, of whom the last-named appears the more temperate and reasonable, the first the most rash and talented. He has ventured to stake the truth of the Pentateuch on the falseness of what he calls the Mineral Geology. Alluding to the guides which offer to instruct the engineer, he

observes,—“*Two claim our confidence, directly contradictory to each other, so contradictory indeed, that whichever of them be true, the other must of necessity be absolutely and fundamentally false; these are the Mineral and Mosaical Geologies.*” Now to say nothing of the absurdity involved in the phrase, Mosaical Geology, it must be admitted that this writer places in a perilous position a divine record, never intended for such competition; and against which genuine science never can be arrayed. In our apprehension it would have been much more modest and safe, if on finding apparent discrepancies between the Mosaic history and the geological record, this writer and others had concluded, either that we do not yet perfectly understand geology, or that we have been accustomed to give an incorrect interpretation to some of the minor details of the inspired narrative. Perhaps the best apology that can be offered for the well meant but ill advised defences to which we have referred, is found in the circumstance that they have been provoked by the eager attacks of a half-informed Scepticism, panting to wield some partially evolved fact, as a new weapon against Revelation.

It has been objected to the authority of the sacred record, that in limiting the period of creation to six days, it does not allow a sufficient period for the successive deposition of the secondary strata, containing as they do the remains of successive races of animals, which appear to have lived and died where they are now found, during the time while the deposits in which they are buried were gradually accumulating. Now the force of this objection is considerably diminished, and the question put in its right light, by the obvious

remark that the Bible never professes to discover a system of physical truth, and it is enough for us, if it contain no statements at variance with well established and indisputable physical facts. We have no right to expect from it any curious information as to the structure of the globe, for this would be a disadvantage, as it would necessarily limit the sphere of our reason and research. It may however be confidently affirmed, that there is nothing in the Mosaic account in the least contradictory to the facts and conclusions of modern Géology, and more than this, there are many striking points of agreement and confirmation between the two authorities. On this subject we have much pleasure in referring our readers to an able paper in this Magazine, for the present year, beginning at page 82, in which the connection between Geology and the Mosaic history of the creation is well exhibited.

The sceptical objection to which we allude, has about it a show of reason and force, and hence it demands some investigation. Happily for the cause of science, and which is more important, for the cause of revelation, the difficulty proposed is readily solved, and may be obviated in more ways than one. Adhering to the common interpretation that the days of creation were literally twenty-four hours, and that no order of earthly things existed previously to that recorded by the Hebrew lawgiver, we may find a sufficient space of time for all the existing changes in the interval between the creation thus limited and the period of the deluge. On this supposition the present continents formed the bed of the primitive ocean, and gradually emerged thence, becoming occupied by the various animals whose remains we have discovered. Again

it is proposed to regard the days of creation not as ordinary ones of twenty-four hours, but as periods of definite but considerable length; during which the formation of the secondary strata occurred. This theory is not without objection, as opening the door to a fanciful interpretation of the Scriptures, and as somewhat interfering with the authority of the sabbath, which is based on the fact that in six days God made the heavens and earth, and rested on the seventh day. If the former days meant long extended periods, there is no propriety in regarding the latter one as a single day. We feel therefore inclined to reconcile the Mosaic account with the facts of Geology, by supposing the sacred historian, in the first sentence of the Bible, as stating the fundamental fact of the original formation of all things by the will of the great Creator, and then passing, *sub silentio*, some intermediate state, whose ruins formed the chaotic mass he proceeds to describe, and out of which, according to his farther narrative, the present order of our world was educed. On this theory the former world, whose remains we now explore, belonged to this intermediate æra.

This last interpretation annihilates the sceptical objection so confidently put forth, and commends itself by the suffrages of several eminent divines, among whom we refer to that distinguished scholar and theologian, Dr. J. Pye Smith, who thus writes.\* “The magnificent exordium, Genesis i. 1. is a simple declaration of the fact that the whole dependent universe did at some point of time derive its existence, form, and properties from

\* See Eclectic Review, 1812, p. 300; and Congregational Mag. 1834, p. 469.

the Infinite and All-Perfect Intelligence. Moses then, verse 2, takes up the planet, which was to be the theatre of those great measures of Jehovah's moral government, which it was his immediate object to record; and the very terms in which he describes it, carry to our conviction the intimation of a *pre-existent* state and a *dissolution* from that state, into a dark chaotic decompounded mass. The language of the sacred record, correctly interpreted, presents to us the condition of a disorganized globe; its surface to some depth in a state of watery solution and mixture, and its atmosphere turbid and impermeable to light. Then is related a series of phenomena, in which we may, without irreverence, conceive that Almighty Wisdom acted by the operation of those physical laws which itself had established, the attraction of gravitation and that of chemical affinity." With this interpretation there can be no collision between natural phenomena and the word of God. The inspired volume limits not the period from the first production of matter to its orderly disposition in the shape of our globe. Geology may shorten or extend its duration as it may find necessary, and it is left at full liberty to investigate the actual process by which the construction of the earth was accomplished.

It is an undoubted fact, that since our world became the habitation of man, it has undergone considerable change. Many of the causes are still in active operation; and in these we may often observe a balanced and compensated effect of distinction and renovation. The agency of the ocean in destroying headlands and promontories is corrected by the waves which throw up the materials thus absorbed, and with them constitute extensive

tracts of marsh land in less exposed positions. The action of rivers and atmospheric causes is of a similar description, and the whole of these agencies are limited, as the mantle of green-sward thrown over a considerable part of the earth's surface proves an effectual protection. The operation of existing causes has, we imagine, been much overrated, and fearfully so by the theory which assigns the origin of valleys and beds of rivers to the continued action of flowing water. We know of no law in nature by which waters could have formed for themselves channels such as their actual beds, in a surface originally compact, extended, and nearly horizontal. To suppose it is moreover to overlook the effects of those violent convulsions which in many instances have broken and elevated the strata. It is a more just and comprehensive view to combine the agency of these two orders of geological causes. The valleys of mountainous countries, in all probability, owe their first outline to the disruptive forces which acted around them, but have subsequently been modified by the rush of mighty currents. Historical records and the physical possibilities of the case alike compel us to dissent from those speculations, which assign to the causes now in action the mighty operations which have formed and modified existing continents.

The evidence is varied and complete as to the fact, that at no very remote period the earth was subject to a great and universal catastrophe in the shape of a deluge, and here geology amply confirms the narration of Moses. Cuvier says, "Nature every where distinctly informs us that the present order of things cannot be dated at a very remote period. If there is any circumstance well established in Geology, it is, that the crust of our globe

has been subjected to a great and sudden revolution, the epoch of which cannot be dated back much further than 5000 years." The visible parts of the earth give evidence of the former presence and occupancy of the sea, and the opinion that our continents once formed the bed of the ocean, is well sustained. "There are proofs," says Mr. Greenough, "not only that a deluge has swept over every part of the globe, but probably the same deluge." D. Aubisson writes, "In examining the mineral masses every thing concurs to indicate that the sea anciently subsisted upon our present continents, and also that the plains of the earth, such as those of Holland and Lombardy, were not deposited by the present rivers, but in the bosom or bed of a tranquil river; that the present order of the earth dates only from the retreat of that water, and that the date is not very ancient." Cuvier adds, "we are forcibly led to believe that the sea has at one period covered our plains, and must have remained there for a long time, and in a state of tranquillity; and that the basin or reservoir containing the sea has undergone change, either in extent, or situation, or both." Indeed facts abundantly confirm the supposition that by the commotion of the Mosaic deluge, the basin of the original sea, has been elevated and converted into the habitable earth, and that by a corresponding depression and disruption of the former visible earth, the present bed of the ocean

is formed. Thus "the world that *then was*, being overflowed with water, perished."

A wide field for speculation as to future change presents itself to our notice by the science of Geology; we forbear to allude to this, except as it bears upon and confirms the statements of revelation in reference to the final destiny of the material universe. The discoveries of Geology have placed it almost within the bounds of certainty, that the interior parts of the earth contain immense hidden fires, which have only to be loosed from their prison house by the fiat of the Almighty, in order to produce an universal conflagration. And to such a crisis the Bible assures us earth is hastening. Its solemn and emphatic language declares that "the earth and all the works that are therein shall be burned up"—that the earth, whose "foundation" was laid by Jehovah, "shall perish"—and that the world, once overflowed with water, is "kept in store reserved for fire unto the day of judgment." These are not the fictions of a glowing imagination, nor the day-dreams of a disordered mind, but the sayings of him who is faithful and true. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Seeing that we look for such things, may we be diligent, that we may be found in peace, and obtain mercy of the Lord in that day!

SIGMA—P.

## REVIEW OF BOOKS.

*A History of the Presbyterian and General Baptist Churches in the West of England; with Memoirs of some of their Pastors. By Jerom Murch, Minister of Trim Street Chapel, Bath. 8vo. 1835.*

THE first feeling excited in our mind by the sight of this volume, was, we confess, one not unmingled with regret, arising from the thought that the only publication of the kind relating to Dissenting congregations in the country, should have proceeded from the pen of an Unitarian. One circumstance that contributed to this feeling, was the fact with which we happen to be acquainted—that more than one attempt has been made among orthodox dissenters to obtain adequate encouragement for similar publications, or at least to secure their authors against the risk of pecuniary loss. A recent instance occurred, we believe, in a populous manufacturing county in the north of England, where orthodox dissenters abound, and not a few of them are rich. Can it be, we were ready to exclaim, that Unitarians are the only class of Dissenters who feel an interest in the history of their predecessors and forefathers—the founders, early ministers and chief supporters of their congregations! It should, however, be observed that one great impediment to the success of such attempts is the necessary limitation of interest induced by their being confined to single counties. This limitation at least, in a considerable degree, is, we apprehend, inevitable, and was probably the principal cause of the very slow, and, for many years, exceedingly limited sale of Mr. Walter Wilson's interesting and valuable History and Antiquities of Dissenting Churches, in London. That gentleman long

since announced in this Magazine, in reply to the call of individuals who were desirous of seeing the work completed by the publication of a *fifth* volume, that he was prepared to gratify their wishes if a sufficient number of subscribers was obtained—but no attempt, we believe, was ever made to procure a list.

The work before us, though relating only to *Presbyterian and General Baptist* churches, possesses this advantage, that it extends over the "West of England," comprehending six counties—Gloucester, Wilts, Somerset, Dorset, Devon, and Cornwall, though in another respect it is restricted. It was published toward the end of last year, and forms an octavo volume of nearly six hundred pages. Though evidently intended chiefly for Unitarian readers, it contains much biographical information that may be considered generally interesting. We have sometimes been led to wonder that Unitarians should feel so lively an interest as they have manifested in the early history of the religious body which they now claim to represent. It might rather have been expected that they would be anxious to bury in oblivion the names of those eminently and earnestly *evangelical* ministers by whom the chapels they now occupy were founded and established. But the circumstances may be explained by supposing that they are accustomed not only to conceal from others, but even studiously to conceal from themselves, the important and unquestionable fact, that the founders and early ministers were decidedly and zealously orthodox in their views and sentiments on important theological doctrines, denied by these their degenerate

successors. This supposition is confirmed and supported by the book now before us. We shall, before concluding, produce sufficient evidence to verify and substantiate the alleged suppression of the fact just adverted to, and thus at the same time to prove that the original congregations were exclusively Trinitarian and otherwise entirely orthodox, whence it may fairly be inferred that the founders' intention was to create and perpetuate orthodox trusts.

The author divides his notices of every congregation into two separate portions—historical and biographical—(prefixing brief antiquarian and topographical sketches of the *local* statistics)—the first containing a general account of the date and circumstances attending the origin and formation of the society, with various particulars concerning the successive ministers, especially the dates of their settlement, removal or death, also the date of the erection, site, &c. of the chapel. The next department contains brief or more extended biographical memoirs of several earlier and later ministers. Such a division appears to us judicious, but the two portions should be kept distinct. This Mr. Murch has not always succeeded in doing, though we acknowledge it is not in all cases completely practicable. The execution of the work we consider, on the whole, creditable to the author, and in names and dates we have detected but few inaccuracies.

But we have to allege against him the serious charge of attempting to render the history of Presbyterian congregations subservient to the advancement of Unitarianism, by suppressing notorious facts, and continually indulging in suppositions and presumptions, sometimes even in positive assertions, at variance with the uniform tenor of historical testimony. Unitarians

have lately been chargeable to a great extent with what we must call the criminality of distorting and perverting the facts of authentic history, for the purpose of supporting the cause of what they are pleased to call Unitarian Christianity, a system totally at variance with the christian profession of the Presbyterian founders. Mr. Murch, it is evident, neither understands the views entertained by the orthodox Presbyterians, nor appreciates the motives by which they were actuated. The sympathy he manifests toward them is entirely confined to their love of religious liberty, and does not extend to their yet stronger love of evangelical truth. He acknowledges that the term Presbyterian has been generally laid aside among the West of England Unitarian congregations, and the latter term substituted. The former term, he says "does not now indicate our belief in certain important doctrines"—the latter "unquestionably answers this purpose."\* Here, it would seem, he admits that the term Presbyterian did *formerly* indicate the belief of those to whom it was applied in certain important doctrines, and these were, undoubtedly, Trinitarian.

When he says "for upwards of a century and half, the term English Presbyterian has not signified the Christian who in religious matters is governed by a Synod, and believes the doctrines of the Trinity, the Atonement and Original Sin"—he couples an indisputable fact with what we feel compelled to call a gross and palpable falsehood, if by the latter part of the assertion he means that the Presbyterians did not, during at least one third of that period, profess to believe the doctrines here specified. The author, if this be his meaning, discovers a reckless har-

\* Preface, pp. ix. x.



dihood of assertion not easily to be exceeded. Such a wanton attempt to identify and confound modern Unitarianism with the faith of the English Presbyterians of the founders' era, would surpass the assurance of some recent writers, who in their attempts to prove the indifference of those founders to all religious doctrine, have admitted that they were themselves in fact Trinitarians and otherwise at least moderately orthodox. Mr. Murch, however, afterwards admits that the faith of many of the pastors whose memoirs he records was "very different from what Unitarians regard as that first delivered to the saints."\*

We shall now introduce to our readers some extracts from Mr. Murch's book, illustrative of that subserviency to the promotion of Unitarian views and principles alleged against the writer, and we shall take the articles relating to Presbyterian congregations, in the order in which they occur.

*Gloucester.*—The article relating to this place (the first in the volume) is opened by a brief notice of John Bidle, who lived and taught a school here, and of his persecution by the Presbyterians, for denying the Deity of the Holy Spirit. In recording the attempt of the venerable Primate Usher, during an occasional visit to Gloucester, to "convince him of his dangerous error," Mr. Murch charges the good Archbishop with "coarse ill nature and determined prejudice," for "telling him, that either he was in a damnable error, or else that the whole church of Christ, who had in all ages worshipped the Holy Ghost, had been guilty of idolatry!"† To us, we confess, this alternative proposition appears, on the contrary, a just and

fair statement of the real fact. Mr. Murch admits, that the old dissenting congregation at Gloucester "cannot be said to owe its origin to Bidle." He, no doubt, attempted to disseminate his pernicious error; but "the cause of nonconformity at Gloucester, was founded by two Ministers" of very different principles, who 'planted wholly a right seed.' These were Dr. Increase Mather and Mr. James Forbes, both ejected ministers of the congregational order. The latter fact Mr. Murch conceals. Mr. Forbes, for whom the present chapel in Barton Street was built in 1699, bequeathed his library and four silver cups for the use of the society there.\* These are now in possession of the Independent congregation which arose out of a separation about 1713. Mr. Murch insinuates that they rightfully belong to the Unitarian congregation which now worships in what he calls "the Presbyterian chapel." Mr. Forbes, who himself belonged to the congregational denomination, and had gathered a church of that order while he preached in the cathedral, was of a catholic temper, and no doubt approved and supported the union formed in 1691, between that and the Presbyterian denomination. Accordingly, he does not describe the congregation who met in the original chapel as belonging to either, but calls it "the Protestant Dissenting congregation in the city of Gloucester." If he did not intend his benefactions specifically for the use of a congregation of the same order as he himself practised; neither would he, we may be sure, have approved of their being subsequently appropriated to the use of "his [Unitarian] successors at the Presbyterian chapel;" nor would he,

\* Preface, p. xvi. † P. 6.  
N. S. NO. 141.

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being himself, as Dr. Calamy informs us, "a strict Calvinist," have recognised as Christian ministers men who, like one individual who has, in recent times, occupied the pulpit of that chapel, consider as "unscriptural," and consequently renounce "the Trinity, the Deity of Christ, and other doctrines of the Church of England" and embrace "Unitarian Christianity."\* Mr. Murch tells us, indeed, that "the original supporters of Protestant dissent here were the firm friends of religious truth;"† and the inscription on the tomb of Mr. Forbes, who died in 1712, states, "that for about fifty-eight years he was a faithful minister of Christ, and witness to the truth;"‡ but the truth which they firmly maintained, was in accordance with the doctrines of the Church of England.

*Cirencester.*—Mr. Murch says, "all the ministers, of whose writings or opinions we have any knowledge, were Antitrinitarians;"§ but after Mr. Gregory, the ejected minister of the parish, five at least of the successive ministers (the last of whom died in 1742) have left no memorials. The presumption from history therefore is, that not one of these was an Antitrinitarian. We have recently been informed, that a considerable proportion of the small congregation now assembling in this chapel would prefer a Trinitarian ministry.

*Marshfield.*—An effort was made, some years ago, by individuals belonging to the Independent congregation at Bath, to obtain possession of this chapel, but the attempt was resisted on the part of the Unitarians of Bristol, who, after borrowing the trust-deeds, transferred the property to new trustees, and to obtain the requisite number, of their own sentiments, were obliged

to include several females. To this chapel Mr. Murch's own account shews that the Independents have an unquestionable claim; for, in 1699, the society was denominated Independent; and "the trust deeds of later dates describe the congregation as Independent or Presbyterian."\* The present chapel was erected in 1752. Mr. Murch inserts a copy of the inscription placed on the foundation-stone. In stating the design of the erection, it begins by declaring that the superstructure was "intended not for schismatical or heretical separation;" proceeds to say, that it was "built for the upholding of no un-Christian faction;" and in conclusion describes it "a worthy effect of that glorious national constitution by which we enjoy our Christian freedom and liberty of conscience."

"The spirit of this inscription [says Mr. Murch] indicates that this place of worship was erected by persons, whose sentiments were those of the Unitarians, rather than [those of] the Trinitarians of the present day. However anxious the latter are for the promotion of civil and religious liberty, they are more anxious to diffuse what they deem 'the peculiar doctrines of the Gospel.'"† This witness, we admit, is true, and the same might be said, with equal truth, of the original founders of English Presbyterian chapels. Mr. Murch adds, "If the founders of this 'superstructure' had been of the same way of thinking as the modern Independents, they would undoubtedly have preferred recording their devotion not merely to pure religion, the glory of God, and the happiness of mankind, but to the doctrines of the Fall, the Atonement, and the Trinity." Whatever might be the peculiar views and sentiments of

\* P. 17. † P. 13. ‡ P. 9. § P. 27.

\* P. 36.

† Pp. 37, 38.

the parties who composed this inscription, we have no hesitation in avowing our deliberate and firm conviction that the Presbyterians, during the reigns of King William and Queen Anne, considered these very doctrines of the Fall, the Atonement, and the Trinity to be fundamental articles of Christianity, and the practical and experimental (in distinction from the merely speculative) belief of them essential to 'pure religion,' and eminently conducive 'to the glory of God and the happiness of mankind.' We intend, in subsequent pages, to produce some portion of the abundant evidence that exists to prove this. The sentiments of the minister at the time of this erection, Mr. Murch tells us, "appear to have been heterodox,"\* but not a shadow of proof is produced.

*Frenchay, near Bristol, founded 1691.*—The first minister whom Mr. Murch mentions was there in 1715. The third in the order of succession from him, who died in 1803, we are told, "was probably an Arian."†

*Calne, Wilts.*—The excellent Mr. Samuel Bourn, who was minister here from 1679 to 1695, removed to Bolton, in Lancashire, where he died in 1715. "His sentiments on doctrinal points were consonant to those of Calvin and the reformed churches."‡ The same, we believe, might be said, generally, of the body of Presbyterian ministers, who were his contemporaries.

*Bradford, Wilts.*—The society, "like many others of the same denomination, gradually adopted Unitarian views of the Gospel." So early as 1793, an Unitarian liturgy was used.§ This representation may be taken as a specimen of the general fact.

*Worminster.*—A church was formed here some years before the Revolution, and a church-book

has been kept since 1687. In 1710, there were 100 communicants, "the hearers" then amounting to "some hundreds."\* In 1719, a charge having been made, or insinuated, against the minister, Mr. Bates, of "favouring the Arian notion," forty-four members signed a representation in the church-book, declaring "this to be a vile slander."† "It is probable that Arianism gained ground about the middle of the last century."‡

Of some of the early ministers at the two important places which occur next, we have means of information not to be obtained from the pages of Mr. Murch.

*Bristol.*—Mr. Michael Pope, settled as pastor at Lewin's Mead, in 1705, and continued till his death, in 1718. Mr. Murch says,

"During his ministry the congregation continued large, increased in opulence, and were distinguished for Christian zeal and integrity. It is worthy of remark, that at this early period, and even still farther back, there is not the slightest proof that the ministers and people at Lewin's Mead ever professed the opinions, and adopted the practices now called orthodox. If such had been the case, it is natural to suppose there would have been traces of it in the correspondence (copied into the records) between the society and their spiritual teachers, preparatory to the settlement of the latter."—p. 107.

Mr. Murch then inserts, as "a fair specimen," Mr. Pope's letter, announcing his acceptance of the invitation to "the solemn and weighty concern" of a pastoral charge. This answer to their call was "read at a general meeting of the Society (the whole being summoned), September 7th, 1705." It concludes with these words:

"I beg your prayers, and beg for you, that the grace of our Lord Jesus may be with your spirits, whose I am, and for whose sake I shall endeavour to serve you as the minister of our common Lord, as becomes your humble servant,

"MICHAEL POPE."

\* P. 37. † P. 50. ‡ P. 61. § P. 65.

\* P. 86. † Pp. 89, 90. ‡ P. 91.

"This letter (says Mr Murch), written a hundred and thirty years ago, contains nothing that might not be written by an Unitarian minister of the present day." Perhaps not. But we have access to a source which supplies more full and satisfactory information concerning Mr. Pope's theological opinions and doctrinal sentiments, than we could expect to find in a brief letter. In 1709, some years after his settlement at Bristol, he published a book, entitled "Life and Death considered as the important Concern of the Gospel Dispensation; to which is added, an Exhortation to young Ministers." From this book we shall present our readers with some extracts, which will enable them to judge whether the author had any accordance or sympathy with the opinions and sentiments of those who deny the fall, the atonement, and the Trinity.

In "the Epistle dedicatory to that Church of Christ to which I minister in holy things," he says:

"A pastoral care, by which I am both peculiarly endeared and engaged, directs me to the greatest endeavour to promote your salvation, which is as much the design of this discourse, as 'tis the desire of the author, who is abundantly pleased with the liberty and opportunity of doing you any service. My relation to you is very near, and my obligations are very great by the generosity of some, and the civility of others, which I freely own and openly acknowledge, not only as my comfort, but for your credit."—pp. i, ii.

The following extracts are from the book itself.

"The meritorious blood of Christ fully expiated all sin, and yet some will perish for want of the due application of that blood by faith in Christ."—p. 3.

"The sacrifice of Christ is not like the sacrifices under the law, that did but typically cleanse from some sins, and but at some times; but this, as infinitely meritorious, purges from the guilt and filth of all iniquity."—p. 19.

"Nothing is more evident, according to holy writ, than that man, as a sinner,

is dead in trespasses and sins, and that the word and Spirit giveth life."—pp. 7, 8.

"Spiritual life is produced by the word, as 'tis the ministration of the Spirit. The blessed Spirit, in holy writ, as he sanctifies the soul, is represented by water, fire, &c."—p. 15.

"This is the happy production of the divine word, when animated by the Almighty Spirit of Grace."—p. 17.

"We are assured in Scripture that an apostate creature is impotent...and the enabling influence of the Spirit of Christ is necessary to Gospel obedience."—p. 80.

"Some take occasion from the Gospel itself, to despise it to their own ruin, whereby it becomes to them the savour of death....Some take occasion from the sublimity of Gospel doctrines, as they are opposite to the pride of carnal reason. Some are so foolish and proud as not to believe what they cannot comprehend, though the matter be plainly revealed. Reason, to them, is the standard of truth....and by vain reasonings they exalt themselves against the knowledge of God. From such daring arrogance, some of the greatest pretenders to reason have appeared as the greatest enemies to Christianity, as Celsus, Porphyry, Julian. This was the cause of the cry of the Pharisees, *are we blind also?* This was the great criminal reason that the doctrines of our Saviour's Divinity, incarnation, crucifixion, and resurrection, were to the Jews a stumbling-block, and to the Greeks foolishness. But whatever occasion some may take from the mysteries of the Gospel to despise it, nothing can appear more reasonable to an unprejudiced considering mind, than the giving credit to a doctrine that bears the signature of heaven, as declared by the wisdom and confirmed by the power of God. There is nothing in the doctrines of the Gospel contrary to reason, as has been evinced by learned persons. The light of reason and revelation are both the offspring of the Father of lights; and so cannot be contrary to each other; as the blessed God cannot contradict himself, one light of his cannot extinguish another. The doctrines of Christianity are, indeed, many of them, far above the reach of the most improved reason, but 'tis highly reasonable we should believe them, because recommended by him who has an indisputable right to our faith."—pp. 73—77.

The author then, after assigning various reasons why we are bound to credit what God has revealed, though we may not be able to comprehend it, proceeds—

"If any think it reasonable not to believe as true, what they cannot comprehend, they may soon excuse themselves from giving credit to any thing, and so deceive themselves by a constitutional scepticism. If we believe in a proper sense, it must be on the authority of the person that declares it, and not on the evidence of the thing declared; for if the assent of the mind is grounded on the evidence of the thing, it is not *faith*, but *reason*; and, therefore, if I believe nothing but what I can comprehend, I don't, in a strict sense, believe at all. We are so far from having a comprehensive knowledge of any one of the divine perfections, that we have not a perfect knowledge of the least particle of matter, degree of motion, or moment of duration, and yet we think fit to believe what is generally agreed concerning them. Is there a greater mystery in the possibility of *Three being One* (in some undeclared sense), than in the omnipresence of the Godhead, requiring absolute unity and identity in the most distant times and places? I am persuaded that those persons that are so apt to dispute about the mysteries of the Gospel, are not the greatest friends to the purity of the Gospel; their want of faith is not so much owing to the want of external evidence, as internal affection. *They love darkness, rather than light, as their deeds are evil.* An irreligious practice is the occasion of an infidel principle. Many break the table of the Commandments, and then easily make void their Creed. If persons would hold the mystery of faith, it must be in a pure conscience; but some do oftentimes put away a good conscience, and so make shipwreck of their faith. They don't do the will of God, and no wonder then if they don't know whether the doctrine be of God or no. It becomes such persons seriously to consider what a desperate hazard they run by opposing their uncertain reason to a sure revelation. What they apprehend as unintelligible, and not fit to be credited, is plainly revealed, and has been the common object of the faith of the Church of God for 1700 years, received as Gospel-truths by persons of the greatest learning and wisdom, as well as piety and humility, and have prevailed as matters of the greatest concern, notwithstanding the opposition of earth and hell. If they should believe them, they can be no losers, as to this or another world, and if they should not believe them, they may for ever destroy themselves for want of due faith; if the matters in debate should appear false, they are but deceived, and have reason to think that God will pardon their mistake, when they have

been serious and diligent in informing their minds for his glory, but if they should be found to be true, how can they hope to escape damnation, when to such it is so often threatened in the Gospel."—pp. 75, 76.

Mr. Murch will scarcely venture to assert that these passages, from the pen of Mr. Pope, "contain nothing that might not be written by an Unitarian minister of the present day;" or that they afford "not the slightest proof that the minister and people at Lewin's Mead then professed the opinions now called orthodox." The extracts, on the contrary, furnish ample evidence that Mr. Pope, who appears from this book to have been a very intelligent and judicious person, and while firmly and zealously orthodox, yet moderate in his sentiments and liberal in his views, associated Socinians with the Freethinkers of his age, and denounced them in common as infidels. Would that the present amiable, learned, and, in many respects, excellent senior-minister, at Lewin's Mead, could be induced seriously to ponder these solemn and faithful warnings recorded by one of his predecessors.\*

Mr. Murch inserts the copy of an excellent farewell letter from the Rev. Samuel Bury, another minister at Lewin's Mead, addressed to his "most loving and dearly beloved flock," written shortly before his death, March 10, 1730. To this letter he con-

\* We beg distinctly to disclaim the intention of applying what Mr. Pope says concerning vicious inclination or criminal practice to modern Unitarians, who, we cheerfully acknowledge, are not to be impeached on the score of purity of morals, and in discharge of some of the social and relative duties, are even exemplary. In saying this, however, we must be permitted to add that in every other respect, we consider the passage above quoted susceptible of application to them, with literal and unquestionable accuracy.

siders the remark already quoted as equally applicable. It is written in a truly evangelical strain, and discovers a deep acquaintance with those spiritual exercises of the divine life, which constitute what is called experimental religion. Mr. Murch introduces it "as a faithful token of the earnestness as well as the sentiments of many of the Presbyterian ministers of that time." It certainly contains no direct doctrinal statement, but the whole tenor and strain of it are remote from the Unitarian order of feeling. One extract may suffice to prove this:

"I have been employed in the Lord's vineyard, and borne the heat of the day, and continued in his work, blessed be his name, till evening; and can now comfortably look into another world, in hope of the reward of eternal life, which God hath promised; nor is it any terror to me to meet death, and appear before the awful bar of God, while I can keep a steadfast eye upon my prevailing advocate and intercessor in heaven."

Among the pathetic appeals to the beloved people of his charge, are the following:

"Whatever becomes of your shop and compter, be sure you mind your closet; secure to yourselves an interest in Christ without any delay by accepting the gospel offer, and rest yourselves upon him for righteousness and eternal life."

"That you may keep up your communion with God, clear up your union with Christ, which is the ground of your communion, and see that you show a just inviolable respect to both the tables of God's law."

This last legacy of their "dying pastor" clearly shows what manner of man he had been among "his beloved flock," to whom 'he had not shunned to declare the whole counsel of God.' He had duly combined the inculcation of the doctrines of the Gospel with an enforcement of the acts of practical piety; to use his own words—"I have made it my business to preach unto you and press upon you the substantial doctrines

and duties of religion." This passage may serve to show the futility of those remarks in which Mr. Murch frequently indulges, as if *doctrines* were matters of very inferior and secondary importance, and, in comparison with morality, of no moment. "A bad life," he would have his readers conclude, "was the only heresy" in the estimation of the early Presbyterians. It may be true, indeed, that "the members of their churches were not required to do more than profess their faith in the Gospel, and endeavour to govern their conduct by its precepts."\* But they did not disapprove "doctrinal preaching," or condemn "all attention to opinions."† Nor does Mr. Murch disapprove and condemn these things *on the part of Unitarians*. He mentions it to the commendation of another society, that "they continued to manifest on all proper occasions, a lively interest in the progress of religious truth," and speaks of certain views entertained by their late minister of "the most important subjects of human inquiry."‡ The immediate predecessor of that minister, after he had renounced Calvinism and Trinitarianism, published "Three Discourses on the Redemption of the World by Jesus Christ, with an Appendix on the Doctrine of Atonement, and the importance of having right sentiments in Religion,"§ and on these particular topics of religious inquiry, assuredly the old Presbyterians maintained not only the great importance, but also the absolute necessity of having correct opinions and right sentiments, because they regarded these topics as entering essentially into the Gospel, or "what they deemed *Christian truth*." Mr. Murch, mentioning a minister who, having been led at the close of life "into a conviction that the Calvinistic sentiments he had to

\* P. 75. † P. 169. ‡ P. 149. § P. 134.



that time preached were not authorized by the scriptures," tells us that "he did not rest satisfied with having altered his own views; he displayed his candour and integrity, by an avowal from the pulpit, of his change, and by his endeavours to lead his people into what he believed to be *the truth*."\* The peculiar "sentiments" of Unitarians, relate to "points of the greatest importance,"† yet Trinitarian views on the very same points are, according to his representation, matters of no importance; zeal and earnestness in maintaining them are therefore wasted and thrown away on mere opinions. The zeal of the original Presbyterian founders was all expended in another direction. "The distinctive appellation, Presbyterian," designated a class of religious professors, "distinguished from the beginning by a thorough knowledge, and an earnest advocacy of the rights of conscience."‡ The term, he asserts, "does not now indicate belief in certain important doctrines, viz. those called Unitarian." He even ventures to deny that it originally, or at any time included the profession of *any* particular doctrines. "The title, [he says,] was chiefly gloried in by our fathers, because it indicated their union with a body of Protestant Dissenters, hound by no fetters with regard to church fellowship, and left by their trust deeds at perfect liberty to search for truth wherever it could be found:§—at perfect liberty to search for truth,—no doubt—not, perhaps, *wherever* it could be found; for they knew where, alone, reli-

gious or theological truth was to be found, viz. in "the *Scriptures* of truth," and there they had already found it; why then should they engage farther in the pursuit of that whereof they were already in secure and firm possession? The great mistake into which Mr. Murch and other Unitarian writers have fallen, concerning the original English Presbyterians (for we are willing to ascribe it to mistake, not to wilful misrepresentation,) is, that they were a class of professors undecided in their religious views and sentiments, 'ever learning and never able to come to the knowledge of the truth,' whereas the very contrary was the fact. They had found the truth in the oracles of God, and having acquired the precious jewel, were determined, in obedience to the divine injunction, not to abandon or part with it at any price.

*Bath.*—This is the last place we shall mention. One of the early ministers was Mr. Henry Chandler, (father of the eminent Dr. Samuel Chandler,) a pupil of Mr. Doolittle, at whose academy he was a fellow student with Mr. Matthew Henry. In 1705, he published a small book, entitled "Man's Highest Happiness, and the Way to it, being two Discourses; the first of Eternal Life; the second, of Self-dedication to the Giver of it: both delivered at the *Bath*, by Henry Chandler, Minister of the Gospel there." The first of these Treatises is dedicated to Mr. Wm. Adams, citizen of London, whom the author calls his "noble friend," who had generously presented to him a library, "the receipt whereof," he says, "hath been the greatest encouragement to my studies that ever I had in my life." Both Discourses are remarkable for boldness of style and strength of expression.

After explaining the nature of

\* P. 201. † P. 197. ‡ P. 179.

§ Pref. p. x. On this point we may refer our readers to the "Historical Inquiry concerning the Principles, Opinions, and Usages of the English Presbyterians;" by Joshua Wilson, Esq. of which a second edition, revised and corrected, has been lately published.

the knowledge and love of God to be enjoyed in heaven, he proceeds to notice the "other ingredient in eternal life—communion with the glorified Redeemer."

He shows in what respects the vision of Christ in heaven is more desirable than the sight of him in the flesh. The following are the three first particulars mentioned:

"1. We shall there better understand the mystery of his eternal generation, than 'tis possible we should here. This truth, like the throne of God, is encompassed with clouds and darkness that hinder irresistibly our near approach. Here 'tis a veiled secret, but there 'tis laid open for the freest view. That the Son should be a person distinct from the Father, and yet of the same individual essence with him is one of the most awful mysteries of our religion, which we must believe, but cannot comprehend. That he should be begotten, and yet eternally begotten, what a riddle is this to our depraved reason! With what pleasure will it be unfolded to us in the lighter world above! where we shall satisfactorily understand what is meant by those words, (Heb. i. 3,) *who being the brightness of his glory, &c.* We can here only pronounce the words; there we shall see the meaning, as also of that, (Phil. ii. 6,) *who being in the form of God, &c.* What the form of God means we cannot tell; true, we say, it intends the nature and perfections, the essential glory of God, but what that is we no more comprehend, than one born and bred in a wilderness comprehends what the splendour and glory of a monarch's court means; but when before the supreme and universal King, when in his radiant palace, we shall see the meaning. O how delightful will it be to see the Son perfectly resemble the Father, shooting beams with his equally divine!"

"Methinks I hear the amazed saints say, whilst gazing upon the awful and charming object, 'Is this he of whom the sacred oracles spake, and whom the well meaning but too feeble preachers of the Gospel endeavoured to describe? How infinitely beyond all the descriptions given us in that low and dark world are his glories! Did not our hearts burn within us whilst the lofty expressions [the brightness of his glory, &c.] were sounding in our ears! Sure we were they were big with something too great for mortals to comprehend. And now we see that in that thought we were not mistaken. Amazing privilege, unparal-

leled felicity, to behold the Father and Son, with the ever-blessed Spirit proceeding from both!"

"2. We shall there better understand the mystery of Christ's incarnation. The Trinity of Persons having unity of essence in the ever blessed Godhead is the mystery of mysteries. And next to that, is the union of the two natures in the person of Christ the mediator. That the same person should be very God and very man, how wonderful! That the same Jesus should be from everlasting and in time too! The Father of the world, and the Son of man! That the human nature should be taken into so near union with the Deity, and yet not swallowed up by it, is more wonderful than to see the bush burning and yet not consumed."—pp. 40—43.

The second discourse (on 2 Cor. viii. 5.) entitled, "The Saviour's Right to our All, asserted and proved," is dedicated "to the good people of Bath and parts adjacent attending on my ministry," in whose hearing the substance of it had been delivered. He says, "If you honour not the Son, even as you honour the Father; if you believe not him, if you give not yourselves to him, your fear of and love to God is in vain, and rejected with abhorrence, for no man cometh warrantably and acceptably to the Father but by Christ."

The following are extracts from the discourse itself:—

"Christ is Lord in senses peculiar to him. As God, he is the original, absolute and universal proprietor."—p. 94.

"They [the Christians of Macedonia] engage that (forasmuch as he is consecrated an high priest for evermore . . .) they will trust solely to the merits of his sacrifice, and the efficacy of his intercession for procuring their pardon and acceptance with God; to whom they will not dare to approach but by that new and living way which he hath consecrated for them through the vail, that is to say, his flesh; in which way they would be bold to draw near, in full assurance of faith, having their consciences sprinkled with his blood, which they looked on as able to cleanse them from all sins; they would have a just value for the sanctifying influences of his Holy Spirit, and ply all instituted means for obtaining them; they would endeavour to be holy in conformity to his example, and in obe-

dience to his commands; nevertheless, when most successful in these endeavours, 'tis their fixed resolution to eye his mediatory righteousness as what alone can procure for them, by its proper merit, the Divine pardon, approbation, acceptance, and rewards."—pp. 98, 99.

Among "a million of reasons why thou shouldst give thyself to the Lord Jesus" he mentions, first, "his personal excellencies." Here he specifies his Omniscience,— "His understanding is infinite, he knoweth all things . . ." and his Omnipotence,— "power belongeth to him, so as to no other, for his power is self-originated, independent, and infinite."—pp. 103—109.

Among "the reasons drawn from Christ's relations to you," he mentions:—

"1. He is your Creator. . . . He was, with the ever blessed Father and Spirit, concerned in forming the first human body, and breathing into man the first human soul. . . . Hast thou considered this, reader, that the God Jesus put thee into being? 2. He is thy constant conservator. Look into thy Bible; there thou shalt find that he upholdeth all things by the word of his power, and that by him all things consist. That these words are spoken of Jesus Christ, no person can doubt that reads the text; and that they affirm of Jesus Christ that he upholds the worlds, and keeps the universe in being and order, is plain, so plain that I cannot but wonder how any person can read these expressions, believing them given by Divine inspiration, and admit a doubt of Christ's Divinity.—pp. 111, 112.

"There are diversities of operations, but it is the same God, Jesus Christ, that worketh all in all."—p. 114.

He afterwards proceeds to consider, "what arguments for surrender to Jesus Christ the consideration of his mediatory performances will suggest." The two first are as follows:—

"1. He voluntarily endured unparalleled pains, and died a shameful, cursed death for us. His sufferings were singularly dreadful; the iniquities of us all being laid upon him, he must be allowed to have a more insupportable load than any other person; and his nature being in its original perfection, he must

N. S. NO. 141.

be thought to have the sharpest sensations. . . . The sufferings he underwent he endured in our stead for our offences, to prevent our eternal sufferings . . . when we were enemies, he died for us . . . the Lord Jesus laid down his life to save you from eternal death . . ."—pp. 120, 121.

"2. He hath, by his voluntary sufferings for us, appeased the incensed justice of his Father, whom all the blood in our veins could not have appeased; he hath reconciled us unto God by his blood. The first trespass violated the righteous law of God, and vitiated the whole human nature in the common root of it, whereon the first parents with their whole progeny became obnoxious to the justice of God; the whole world became guilty before God, whereon he, as righteous Governor, was (and could not but be) mankind's adversary, bound in honour to maintain the reputation of his laws by punishing the breach of them; so that unless a substitute could be found whose temporary sufferings could be an equivalent to the eternal sufferings of sinners, the whole race must sink for ever into misery. For this no creature in this our world, or that above, was fit; wherefore the eternal Son of God descends and clothes himself with flesh, and in it suffers and dies, as the propitiation for the sins of the whole world, and hath hereby so far reconciled the offended Majesty to every one of us, that fury is not in him, he is not set upon our destruction, but sincerely offers to be actually reconciled to us upon terms proper for the essential purity and justice to propose, and every way fit for us to subscribe and comply with—terms whereon our happiness is as manifestly consulted as the Divine honour and glory."—pp. 122, 123.

Can the reader, after perusing these extracts, entertain the shadow of a doubt that the writer held the doctrines of the proper deity of Christ and the vicarious piacular design of his last sufferings and death to be primary and fundamental truths of the Christian religion? Mr. Mureh, who is the present successor of Mr. Chandler, informs us, that before 1780 "a gradual change had been wrought in the character of the congregation, so that the majority became composed of the rich rather than the poor. This circumstance, [he

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adds,] is to be regretted whenever or wherever it occurs; it generally indicates, if not the preaching of 'some other gospel' than that which was preached by the Saviour of mankind, yet an inattention to the deepest wants of human nature, and to that beautiful characteristic of Christianity—its adaptation to men of all classes and capacities.\* In tracing "the causes of the original prosperity and the subsequent decline" of this congregation, he admits that the introduction of "Arian and Unitarian sentiments deterred many from attending, who would otherwise have done so on the principles of Protestant Dissenters."† This we have no doubt was the real cause of the decline of Presbyterian congregations. "To the poor," said our blessed Lord, (speaking of the attendants on his own ministry,) "the gospel is preached." If, therefore, doctrine was introduced into their pulpits which had the effect of driving away *the poor* to other chapels, may we not fairly infer that "some other gospel is preached than that which was preached by the Saviour of mankind?" Mr. Murch published last year a Lecture delivered at the Unitarian Chapel, Trim Street, Bath, January 18, entitled "Christ's Holy Gospel," the object of which is to defend Unitarians from the charge of not preaching it. We have quoted enough to prove that the Presbyterian ministers of Queen Anne's time, particularly one of Mr. Murch's predecessors, "associated the deity of Christ, the atonement of original sin, with the word Gospel;" but without further reference to the specific doctrines just enumerated, let us try Mr. Murch's pretensions on behalf of "the Unitarian denomination," by another test, derived from Paul's Epistle to the

Galatians. The apostle had "called them into the *grace of Christ*," but false teachers had moved them off from this firm ground of confidence towards God, to "another gospel," which he stigmatizes as a gross perversion of the real Gospel of Christ. These false teachers, and all who publish similar doctrines, he denounces by a solemn and repeated execration. What then was the true gospel preached by him? We have his own account in these words,—“that a man is not justified by the works of the law, but by the faith of Christ.”

Such in brief was the truth of the gospel according to St. Paul in reference to this important doctrine. What then is "Christ's holy Gospel" on this point according to Mr. Murch, who writes in the name of his Unitarian brethren? He not only contends "for man's ability to do the will of God, in opposition to the supposed worthlessness of human nature," but asks, "Must we be told that we ought to...give up our chapels,... because we are not preachers of Christ's Holy Gospel;...because we encourage our fellow Christians to *do* the will of God, rather than rely on the merits of another for salvation?" If the question here raised is to be determined according to the real fact, we answer, Yes, by your own showing. Your pretensions to be "preachers of Christ's holy gospel" are by your own confession completely set aside; for to teach that men can be saved by their own virtue, without reliance on the merits of Jesus Christ, is, in effect, to subvert the Gospel preached by St. Paul to the churches of Galatia, and consequently to *deny* "the faith, once delivered to the saints," for which the Presbyterian founders, in obedience to the apostolical injunction, "earnestly contended."

\* P. 141.

† P. 144.

*History of the Waldenses, &c. &c. By the Rev. Adam Blair. 2 vols. 8vo. Edinburgh, 1833.*

It is, we conceive, a principle of literary criticism, now at least universally received, that the merit of an author is not to be determined by an exclusive regard to the quantity or the quality of the matter contained in his publications, as indeed so unjust a method of graduating the honours of authorship would bear excessively hard on, and perhaps even annihilate many an aspirant who, by the advantage of a more equitable law, has attained to eminence; but, that allowing something to the author's credit on account of *what* he conveys to the public, the meed of praise should be awarded in a ratio proportionate to the degree of difficulty which is supposed to have attended the acquisition of that precise quantity in the author's case. Thus we praise, as poetic beauties, in the lines of Yeardsley and Bloomfield, what in the pages of Byron or Campbell we should have regarded as tame and prosaic. The letters of Sancho were endured because they were written by an African, by one who had been a slave; under any other circumstance, if indeed they could have been written, they certainly would not have been read.

On this principle we think the present publication has very powerful claims on the attention of reading men; its appearance, under all circumstances, is indeed extraordinary. We should, for instance, have thought that a history of the Waldenses could not have been well written without an accurate acquaintance with the languages used in the documents of that people, though, indeed, there have been so many illustrious instances to the contrary in the present day, that the merit arising from this noble

abjuration of ancient prejudices is somewhat lessened. To what degree of praise the author now under consideration is entitled on account of his disadvantages in this particular, we leave our readers to judge from the examples we shall adduce. Mr. Blair, in the tenth page of his first volume, having occasion to quote an ancient document of the Waldenses, which reads in the original, "*Quanto tempo e ch'e stata predicata la pura doctrina nelli valle?*" has rendered it, "At what time have the religion and state (stata) been preached in the vallies?" When we first met with this singular translation in Mr. Blair's pages, we were somewhat startled, but on referring to the document in Moreland, we discovered that a form of the Italian verb *to be* had been metamorphosed into the abstract noun *state*, and as this was not the first useless auxiliary that has been enlisted in order to establish the union of church and state, we agreed to pardon the mistake on account of the ingenuity which it displays. In p. 229, of the same volume, Mr. Blair has rendered "*le firent egorger de nuit,*" by "they caused choke him by night;" a translator who had possessed the advantage of the least instruction in French, would translate the passage, "they cut his throat by night." In the second volume, p. 285, our author renders the Latin ablative "*scloppetis,*" by the somewhat unusual word "blowings;" a man who had felt himself restrained to tame accuracy by an acquaintance with the Latin, would have said "fire-arms." As the latter two instances are amongst the very few cases where Mr. Blair indulges his readers with the original words of his authorities, we cannot pretend to show how far his merit in the present publication is increased by the cause to which

we have adverted; but if we had the documents before us, we are persuaded from these and a few more instances which we have observed that his claims on this head would appear altogether extraordinary.

As we have endeavoured to exhibit Mr. Blair's merits as an author, on the ground of the little assistance he has derived from his acquaintance with languages, we shall, in the next place, give him some small portion of the praise he deserves on the score of originality. His *modes of reasoning* have a peculiar character in this respect.

In p. 16, vol. 1, Mr. Blair infers from the fact that Campian the Jesuit had called the Waldenses "our ancestors," that they were "therefore more ancient than the Roman Church." In p. 60, our author concludes, because Hilary of Poitiers was orthodox in his religious opinions, that "Protestants therefore are not ashamed to search for their ancestors among the Waldenses," &c. In p. 65, "Nor do the Priscillianists, who were Manichees, seem to have corrupted the Gauls, though they continued through the sixth century." In p. 67, we learn that "Jerome does not solidly prove the saints omnipresent." We should indeed have been much surprised if he had solidly proved it! In p. 84, we learn, "Probably Cæsarius and such councils were instrumental in checking Semipelagianism, for Hilary of Arles had been of that sentiment." The illative *for* is supposed generally to indicate a reason; in the present instance we do not see the force of the reasoning. In p. 75, Niceas is stated to have written, "never think of obtaining pardon, *ab humano die*, against an uncertain day, because he who has caused thee make this promise has de-

ceived thee." The reasoning and the translation of *ab humano die*, in this passage, are equally original. The phrase *ab humano die*, might appear to a Greek scholar as a translation of the apostle's words, 1 Cor. iv. 3, *υπο ανθρωπινης ημερας*, which we render, *of man's judgment*; but certainly our author's paraphrase has the advantage of novelty. In p. 49, we read, "Constantine formed the orders of clergy so as to resemble the different orders or magistrates, like the second beast," saying to them that dwell on the earth, that they should make an image to the beast."

Mr. Blair's facility in demonstration is truly astonishing; he has contrived to settle the whole knotty question so long contended between the two different parties in the question of grace, by this short sentence. "The former is the view of Arminians, the latter is the doctrine of Calvinists and apostles," p. 150. Is it so? These Arminians are sad fellows to stand in opposition to the apostles! In p. 349, Bonaventure, urging the ruin of the Waldenses, "showed that this war had been very expensive, as if the French must of necessity perish in encountering the Albigenses; and that all this would be lost, unless they persevered in weakening them," &c. &c.

Mr. Blair's originality is equally observable in the extraordinary combinations of ideas of different and indeed opposite kinds which he occasionally exhibits. Thus in p. 58, "Alexander having been commanded by the emperor to receive Arius into the church, betook himself to prayer; and Arius when parading the streets in his way to the church on the Sabbath morning, was seized with a violent disorder of the bowels, and miserably died under horror of conscience." In p. 60, "The Novatians, in all



places refused running tilts, shows, and stage-plays." It is said of Cæsarius, "Amidst the confusion of the times he was distinguished by acts of mercy." In p. 85, it is said, "Fortunatus was a man of various erudition, and an ingenious poet, but the year of his death is not mentioned." In p. 107, we are told, immediately after a paragraph on the increasing worldliness of the clergy, "In the church of St. Sophia at Constantinople hung a picture of the sixth general council which had condemned the Monothelites."

Our author has the merit of undoubted originality in his figures. In p. 23, we read, "The former (the martyrs) walked with cheerfulness, majesty, and grace; their fetters were like the dress of a bride, elegantly garnished, overlaid with gold, and emitting a fragrant smell." What amazing fetters! fetters garnished, golden, and of fragrant smell!

As for the language of our historian, it is unquestionably the most original which has ever been consecrated to grave narration in this part of the world. In p. 2 we hear of some, who were "doubtless missioned through the Italian territories." The effect of this beautiful phrase is somewhat weakened, however, by its perpetual repetition: it occurs continually throughout the first volume. In p. 23, we learn, that "where Christ is glorified, no lamentation is loathsome." In p. 24, it is said, "The rescript, like that of a Stoic, enjoined," &c. and in the same page, "Alexander's signs and sorrow, his restlessness and deep interest in the Christians, made him be viewed as the cause why many who denied should now avow themselves followers of Christ." In p. 49, we learn, that "the internal inspection in religious controversies, forms of wor-

ship, the offices of the priests, the vices of the clergy, and the like, belonged to bishops and councils." In p. 50, it is stated that "The discovery of reliques founded a feast for the martyr." We hear of "entrants to the ministry," p. 56; of some who "give a prescription to the gospel," p. 59; of "Agelius, a most denied man," in page 60, and that Cæsarius "caused other ministers read his sermons," p. 82. We hear of a "compend of faith," p. 157, and in p. 55, that "Mosheim views Catharus and Gazarus the same when applied to the Paulinians." But the most wonderful of all Mr. Blair's exhibitions in this way is a game of leap-frog performed by a certain personal pronoun, insignificant indeed in size, but of an activity and prowess altogether wonderful. Let the readers observe his evolutions through the following passage. "He attacked the Count of Foize, *who*, like the Viscount of Carcassonne, was called Raymond Roger, *who* had accompanied Philip Augustus in the third crusade to the east, *who* had reigned Count since 1188, *who* must have been now fifty-five years of age, *who* possessed the greater part of Albigeois, and *who* was suspected of secretly favouring the new doctrines," p. 324. Excepting we had some reason to doubt the identity of this redoubtable *who* in the several parts of this sentence, we should say he was the most wonderful little hero that ever lived.

One subject alone remains to be discussed: the originality displayed in these pages in the exhibition of proper names. Now this is a branch of originality quite peculiar to our author. However writers may differ from each other in the use of arguments and figures and style, they usually follow in the beaten track, in the manœuvring

of such obstinate and unmanageable creatures as proper names. Mr. Blair has, however, scorned such a common-place procedure, and by this novel plan has spared his readers the trouble of a too frequent recognition of old and stale acquaintances. Thus we have in p. 13, "Namesius;" in p. 14, and elsewhere "Porphery;" in p. 335, "Pyrannees," and many other gentlemen and places who, with all the charm of novelty, endeavour to entice us to their acquaintance. On the whole, we cannot but say

that we have been completely surprised by this publication, and that though it was certainly a very difficult, and we should have thought an impossible enterprise to rival and surpass, in their own particular line, many of the historians of the Waldenses with whom we have been favoured within the last few years, Mr. Blair has left them far behind. He has had many precursors: but he has outstripped them all, and need fear no successful competitor.

### SHORT CRITICAL NOTICES.

*Hints and Examples illustrative of the Theory and Practice of Analytic Teaching.* By John Bligh, Master of the Grammar School, South Crescent, Bedford Square, London. 8vo. pp. 48. L. and G. Seeley.

SINCE education is being reduced to a system of investigation, it begins to be perceived and understood that "graceful motions of the limbs, and motions of the tongue in well-turned phrases of courteous elegance, and a knowledge of some of the brilliant expressions of poets, and wits, and orators of different countries, and of a certain number of the qualities of the masses or atoms which surround him," are not sufficient to render a child's education complete. Tuition is properly a course of mental discipline and improvement. The child is taught to think, habits of investigation are induced, and every lesson is an effort to compare, and combine, and classify for himself. This is placed in a clear and perspicuous light in the pamphlet before us. Mr. B. has well illustrated both the theory and practice of the system; and we would strongly recommend every parent and instructor of youth to peruse his hints. They are particularly worthy of the attention of Sabbath-school Teachers. No where would the system of analysis prove more beneficial.

*Two Sermons on Religious Intolerance, addressed to Bigots, whether Churchmen or Dissenters.* By the Rev. Thos. Bissland, M. A., of Balliol College, Oxford, Rector of Hartley, Mandyth, Hants. &c. 8vo. pp. 38. London: J. Hatchard and Son.

BIGOTRY, whether in Churchmen or Dissenters, is not only directly opposed to the benignant spirit and genius of our holy religion, but destructive of all those social and kindly feelings, which, as fellow-creatures, as well as fellow Christians, we ought to cherish one towards another. To rebuke and repress this evil spirit is the immediate design of the discourses before us. They breathe the charity which helpeth all things, but are deficient in that manliness of thought which should enter into the discussion of such a subject.

*The Evidence for Infant Baptism.* By the Author of "Notitiæ Ludæ," &c. &c. 8vo. pp. 32. London: Jackson and Walford.

THIS pamphlet exhibits no ordinary degree of erudition and research. It is put forth by the author as a justification of himself and his friends. But while we are thoroughly convinced of the validity and scriptural character of the argument in defence of pedobaptism, we cannot think that

any really beneficial results are to be expected from perpetuating the controversy on this subject. Why should diversity of opinion on one point, mutually acknowledged to be not essential to salvation, divide those who are denominationally one, and one too in their profession and belief of all the saving truths of Christianity?

*The Christian's Daily Treasury: containing a religious exercise for every day in the year. By Ebenezer Temple. 12mo. p.496. G. Virtue, 26, Ivy Lane, London.*

Mason, Jay, and other able writers, have published works of this description, which have deservedly become popular among religious readers. There is however ample scope for the volume which Mr. Temple has here furnished, and we have little doubt that it will prove both acceptable and useful; upon every text, we find the abstract and substance of a sermon, condensed into a narrow compass. The doctrines taught are sound, and the whole work breathes the spirit of devotion. In Dr. Hawker's Morning and Evening Portion, there are many excellent things, with some which are puerile and extravagant; and they are sadly deficient in practical admonitions and warnings. Mr. Temple has not laid himself open to this charge, for he gives the precepts of the word as much prominence as the promises; he is anxious to guide and guard, as well as feed the flock of Christ.

We shall give the exercise for Jan. 3, I will walk before the Lord in the land of the living. Ps. cxvi. 9.

"This was a noble resolution, and well worthy an immortal being. Let us adopt it as our own. We are led from these words to consider the Christian's course in its peculiar nature. 'I will walk before the Lord.' *It is a walk of faith in God.* Faith in the heart is always connected with light in the mind. The exercise of faith implies the possession of knowledge. There must be faith in the being, character, bounty, promise, and covenant of God, and in his Son.

"*It is a walk of communion with God*—Union must exist before communion can be enjoyed. It is faith which unites us to God. You must walk with him not only in public ordinances, but in private means.

"*It is a walk of dependance on God.*—It includes the surrender of the heart, the devotion of the soul, and the consecration of the life, and implies activity and progression. But we may contemplate the Christian's course,

"In its particular scene. 'In the land of the living,' because,

"*Here the ordinances of religion are to be enjoyed*—And only here. There are no ordinances in the grave. 'Shall the dead praise thee?' There are no ordinances in hell; its inhabitants are beyond the reach of mercy. There are no ordinances in heaven, for there they need them not; they have obtained the end of their faith. Those who will not know God here in the riches of his grace, shall know him hereafter in the terrors of his justice.

"*Here the supplies of grace are to be afforded.* And only here. In hell there is a sea of wrath—in heaven the river of life—on earth the streams of grace.

"*Here the hopes of glory are cherished and only here.*—In hell amidst the vast expanse of dark despair, no ray of hope ever flashes to lighten up the impervious gloom. In heaven, in the full blaze of fruition, the glimmerings of hope are eclipsed; for what a man seeth why doth he yet hope for? The land of the living is the land of hope; let us then rejoice under its beams."

*National Churches allied to Despotism. By Andrew Nicol. 8vo. pp. 96. Edinburgh: M. Paterson. London: Westley and Davis.*

THE immediate design of this publication is to establish the supremacy of Christ equally in the world as in the Church; that he is "Governor among the nations," as well as "King in Zion;" in other words, "that as Mediator of the new covenant, he is entitled to rule in the kingdoms of men, as well as in what is particularly styled his own kingdom—the church;" that the power of the Jewish kings being typical in all its extent—no more typical in the church than in the state, and being "all taken up in the great antitype, no man, under the gospel dispensation, has a right to assume the power of the Jewish kings in either church or state." This argument has been greatly overlooked, and consequently the position of the voluntaries rendered less impregnable than it might have been. It is with a view of filling up this gap, that Mr. N.

presents himself to the public. The ground he occupies is almost entirely new. And his reasonings, which are calm, deliberate, and manly, with his deductions, which are sound and conclusive, are entitled, especially at the present crisis, to the grave consideration of both Churchmen and Dissenters.

*The Fulfilling of the Scripture.* By Robert Fleming. 18mo. pp. x. 358. London: Religious Tract Society.

THIS is a reprint of an old work from the press of the Religious Tract Society, whose labours in this department cannot be too highly estimated. From its well known character it stands in no need of commendation. We must, however, say, that it is well calculated to carry conviction of the truth of Christianity to the mind of the most sceptical, and should be read by every one who would have his faith confirmed in the sublime doctrines and substantial verities of our holy religion.

*Mount Pisgah; or a Prospect of Heaven.* By Thomas Case, some time Student of Christ College, Oxon., and Minister of the Gospel, 1660. 18mo. London: Religious Tract Society.

THIS little volume will be found a suitable moral anodyne to the afflicted and bereaved. It is rich in consolation to all who can lay claim to the character which it so distinctly delineates.

*The Return to Faith, exemplified in the Life of William Köellner, a German Protestant Divine. Written by Himself. From the German, by Samuel Jackson.* 12mo. pp. 304. Jackson and Walford, London.

THE blasting influence of neology, that false system of religion which is so widely spread in Germany, cannot be too deeply lamented. It is refreshing to find a few only like the subject of this memoir, rescued from the snare, and led into the true knowledge and enjoyment of divine truth. The narrative of Mr. Köellner is deeply interesting, both on account of the conflicts of his own mind, and the seasonable interposition of Providence for the supply of his wants. He lived at a time when war diffused its miseries and calamities over his native country,

yet the losses and privations which he suffered, led him to the original source of all genuine consolation. In reading this piece of auto-biography, every one must be struck with the artless simplicity and glowing devotion of the writer; and the humble Christian will find much to edify and encourage him in the service of his Lord and Master.

*African Light, thrown on a Selection of Scripture Texts.* By the Rev. John Campbell, Kingsland, Author of *Travels in Africa*, &c. &c. 18mo. pp. xii., 208. Edinburgh: Waugh and Innes.

*Bible Biography; a Selection of Ancient Scripture Lives, for Young Persons.* By the same. 18mo. pp. 145. London: Ward and Co.

*The History of Joseph.* By W. Mason, Esq., Author of *a Spiritual Treasury for the Children of God*, &c. &c. &c., with a *Memoir of the Life of the Author.* 18mo. pp. xx. 150. London: J. Paul, Paternoster-row.

*Allan Gilbert's Last Birth Day.* By the Author of "*My Grandfather Gregory*," &c. &c. 18mo. pp. 144. London: Ward and Co.

*The Second Part of the History of Ras-selas, Prince of Abyssinia.* By the Author of "*Conversations on the Life of Christ*," &c. &c. 18mo. pp. x., 68. London: B. Fellows, 1835.

*The Well-spent Hour, a Tale.* Reprinted from the American edition; and revised by the Rev. S. Wood, B.A. 18mo. pp. 146. London: Simpkin and Marshall.

THESE are valuable additions to our juvenile libraries; and from their attractive style, moral sentiments, and practical lessons, we hesitate not to give them our unfeigned recommendation. They contain some pure and lovely gems.

#### LITERARY INTELLIGENCE.

##### WORKS AT PRESS OR IN PROGRESS.

The doctrine of Sin and the Propitiator; or the true Consecration of the Donbier, explained in the Correspondence of two Friends. By the Rev. Francis Augustus Tholuck, D.D., &c. &c. Professor of Divinity in the University of Halle. Translated from the German by Jonathan Edwards Ryland. With a Preface by John Pye Smith, D.D. In one cabinet volume.

A Memoir of the Life and Writings of John Albert Bengel, Prelate in Wurtemberg. Composed principally from Manuscript Documents. By the very Rev. Dean Burk, Great Grandson of Bengel. Translated from the German by the Rev. Robert Francis Walker, A.M., Curate of Parleigh, Essex, and late Chaplain of New College, Oxford. One vol. 8vo.

The Philanthropist; or Selfishness and Benevolence illustrated; a Tale. By a Lady.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

## RELIGIOUS DESTITUTION OF THE COLONY OF NEW SOUTH WALES.

To Rev. J. Blackburn, Rev. W. S. Palmer, and J. Wilson, Esq., Secretaries to the Congregational Union of England and Wales, London.

Sydney, N. S. Wales, Dec. 17, 1834.

GENTLEMEN,—In the month of July last, my esteemed friend and brother, the Rev. Frederick Miller, of Hobart Town, who was then on a visit to Sydney, addressed you with a view of calling the attention of the "Congregational Union" to these colonies, as a field for religious exertions of peculiar promise, and more especially with regard to the principles which distinguish our own particular denomination. My object in writing to you, on the present occasion, is the same. But as many of Mr. Miller's remarks apply equally well to the circumstances of both colonies, it is unnecessary for me to repeat them. I shall, therefore, in the observations with which I may trouble you, refer to matters which Mr. Miller's letter does not embrace, and in relation especially to the colony of New South Wales, in which God, in his providence, has stationed me. Before, however, I advert to these, I would observe, that I fully and cordially agree with Mr. M. in the views he has expressed in his letter; and although I cannot speak decidedly as to particular localities in Van Dieman's Land, to which he has referred—never having visited them—yet from having touched at Hobart Town, on my way to Sydney, and from having had subsequent opportunities of judging of the state of things in that colony, I am disposed to think that the views he has taken of its circumstances and wants are fully to be relied on.

I have now been engaged in the ministry of the gospel in Sydney for a period of nearly two years. During the greater part of this time my attention has been so engrossed by the

circumstances of my immediate sphere of labour, that I have been entirely unable to direct my thoughts—at least to any practical purpose—to other parts of the colony. I have, however, been endeavouring to gain information as to the claims of particular parts of it, both by observation and enquiry; and have long and attentively been engaged in considering the plan best to be adopted to meet those claims. The result has been a determination to apply to the "Congregational Union," to secure, if possible, its co-operation and assistance.

The population of New South Wales is said, in the last census, to be rather more than 60,000 persons: it is generally estimated, however, much higher; say 80,000. Of this number a great proportion are located in towns, while the rest are scattered over a large extent of country, so as to be beyond the reach of the present means of religious instruction. The inhabitants of the towns are, as might be expected, more privileged in this respect than those in the interior. But, in order to give you an idea of the supply of religious means, even to them, I will instance for the purpose, the three principal towns of the colony.

Sydney has a population of 18,000; but with all the places of public worship—Roman Catholic, Episcopalian, Presbyterian, Wesleyan, Baptist, and Independent—there is not accommodation for more than one-fourth of its inhabitants; and many, if not most of them, are not filled to a third of their capacity. The town of Parramatta has a population of about 4,000: it contains one Episcopal church and one Wesleyan chapel; excepting the troops, convicts, children from an orphan school, and from the "King's School," not more, I am credibly informed, than twenty of the inhabitants attend at the church; while at the Wesleyan chapel there cannot be more than 120. The town of Maitland has a population of nearly 2,000: there is an Episcopal church in course of erec-

tion in it, to which a clergyman has lately proceeded; a Presbyterian minister is also expected to proceed there shortly; but perhaps I shall not err from the truth if I say, that not one-sixth of the inhabitants will be brought under the sound of the gospel by the ministry of both. And I am now charitably supposing that the truth, as it is in Jesus, will be preached by both.

I have thus adverted to the state of the towns the best supplied with the means of grace, which are seen to be lamentably wanting in them. The moral and religious condition of the inhabitants of the interior, however, is such as to make one sicken to contemplate it. I do not exaggerate when I say, that to many religious ordinances are known only as matters of history. It has been triumphantly boasted by the sceptic, that the Sabbath has only reached to a short distance in the interior. Men are accordingly seen to pass their time apparently reckless of all their obligations both to God and man. Sensuality and vice of every kind are exhibited to a degree which would degrade still lower some Pagan nations already beyond measure infamous on account of them. Nor is this state of things confined to the interior: it is exhibited also in the towns of the colony, although perhaps not in a form so palpable and gross; and this description applies, not to men of another nation, but to those who are "bone of your bone, and flesh of your flesh." Shall they ask in vain, therefore, "Come over and help us?" Let humanity forbid it! Let patriotism forbid it! Let the love of God forbid it!

Were it not, Gentlemen, that I might prove tedious to you, I could adduce illustrations of the preceding remarks which would make them tell with a tenfold force. This, however, is unnecessary. I am speaking to Christian brethren and to Christian ministers—to men who can feel for the religious wants of others, and who know how, as I hope it will appear, to employ means for their benefit. I would, therefore, briefly advert to circumstances which make it appear of great importance that something should be done for the inhabitants of this

colony by Christians of our own denomination in England.

I can most sincerely say, that I rejoice in the good accomplished by other religious bodies in the service of our common Lord. But, believing as I do, that the principles we profess are particularly adapted in their operation to promote the advancement of the Redeemer's kingdom, I must naturally feel concerned that those principles should be brought to bear in all their strength on the wants of a community like this. And there are, I think, peculiar facilities afforded for their operation by the relative position of religious bodies in the colony, and by the state of public opinion with regard to them.

You are probably aware, that until very recently one seventh of the land of the whole colony was appropriated to the support of the Church Establishment. Within the last few years, however, Government has passed an Act, by which the Church Corporation has been abolished, and the management of its affairs transferred to their own hands. The consequence has been, that the Church of England, from standing proudly pre-eminent through her endowments, has been reduced to nearly the same level with all other religious denominations; for, although it is still the predominant sect, its power and influence have been materially diminished. Now, if in England the influence of the Establishment is found so seriously to retard the progress of divine truth, through her alliance with the civil power, what must be the facilities afforded for its advancement in a country like this, where such an alliance has been in a great measure broken? It is a favourable circumstance, moreover, that public opinion is decidedly against the patronage of one religious body in preference to another. In a conversation I lately had with the Governor on the subject, he observed, that he thought all sects should support themselves, or be equally supported.

It will be seen, therefore, from what has been said, that there is ample scope for the exercise of "the voluntary principle" in New South Wales, and that circumstances combine to favour its operation. I would now beg



to refer to the church over which I am placed, the first, and at present, the only Independent church in the colony, which may serve to show, in some measure, the prospect of success which presents itself for others which may hereafter be formed. The church of which I am pastor, was formed in the month of May, 1833, of twelve persons who had been members of Independent churches in England, and some of whom had been missionaries in the South Sea Islands. It now consists of about thirty members, to which we have the prospect of several additions. Our chapel is capable of containing about 400 persons, without galleries; should these be erected, which we hope will soon be the case, it will accommodate nearly 700 persons. There is, however, at present, a debt upon it of £600; the interest of which, at ten per cent., proves a very serious inconvenience to us, and tends most materially to fetter our exertions. But that some idea may be formed of what has been already accomplished, I would observe, that since the chapel has been opened, a period of nearly two years, more than £1000 has been collected, making a total of about £1800 from the commencement of the undertaking till the present moment. Now, when it is considered that all the other denominations in Sydney, our Baptist brethren not excepted, have received government assistance, in grants of lands or otherwise, and that the Presbyterians and Catholics, as well as the Episcopalians, are in receipt of regular stipends for their ministers from the Colonial Treasury, while we have had to depend solely on "the voluntary principle," there will appear to be quite enough in the circumstances of New South Wales to encourage its advocates to rely upon its efficiency. But while I say this, I must express my conviction, that without the assistance of our brethren in England, opportunities which now present themselves peculiarly favourable for bringing it into operation in the colony will escape us. The importance of immediate and decided effort is manifest from these circumstances; but what makes it appear still more evident is, the rate at which the colony is advancing in population

and wealth. When this is also considered, and that what may be done in the infancy of Australia will have the most decided influence in determining her future character, more, I trust, need not be said on the matter.

I do hope and pray that the request I have thus made of the Congregational Union will meet with their particular and favourable attention. Should any additional information be required, I should be happy to furnish it, and should any previous arrangements be necessary before my request can be complied with, I shall be happy to assist in making them; and I pledge myself to make an annual collection towards the funds of the "Union," and to further its designs every way in my power.

I am, Gentlemen, very affectionately and faithfully yours,

In the bonds of the gospel,

March 3, 1835.

WM. JARRETT.

#### CONGREGATIONAL SCHOOL.

The half-yearly examination of the boys in this establishment, took place at Lewisham, June 30, Rev. Dr. Halley, in the chair. Nearly the whole day was occupied with the various exercises of the pupils; and the following Report has been addressed to the Committee.

"Having at your request attended the examination of the boys in the Congregational School, I have the pleasure of expressing my very decided and favourable opinion of the state of that valuable institution. The reading of the scholars in the classical department, evinced the care and minute attention which they had received from their Instructor. The pupils are generally well instructed in the elements of classical learning. The examination also comprised a long and interesting course of English grammar, geography, and sacred history; in all which the boys, by the readiness and correctness of their answers, proved the value of the tuition under which they are placed.

"I beg also to congratulate the committee and friends of the Institution, upon the success of their new arrangements. The improvement in the general appearance and comforts of the pupils, excited general com-

mendation, and warrant the conclusion, that under the present Master and Matron, the internal economy of the School will prove as satisfactory, as its educational advantages have been valuable.

"With much interest in the Institution, and an anxious desire that it may meet with increased support, which I am sure it well deserves,

I remain, yours truly,

(Signed) "ROBERT HALLEY."

"To the Committee, &c."

N.B. It is a deplorable fact, that whilst a debt of £400, continues to press on the Committee, there are eight counties in England, which furnish *only a single Subscriber* each to its funds,—two which supply only *two* each,—and no fewer than seven counties in England, together with the whole Principality of Wales, which fail to supply a *single annual Subscriber*!!

Shall this reproach to the voluntary principle be permitted to continue?

#### CONGREGATIONAL CHURCH, LEAMINGTON.

The Congregational Church in this town was formed in the spring of 1828,\* and in the summer of the same year the Rev. Alfred Pope, from Highbury College, was ordained its pastor. Under the Great Head of the Church, his labours have been blessed by steadily increasing numbers, both in members and general attendants. Many have been converted to God, and have joined themselves to the Church; and others have left this beautiful watering-place, where they were seeking health or recreation, having here partaken "of that water of which if a man drink, he shall never thirst." Peace and unanimity has been preserved in no ordinary degree, and to that circumstance, in connection with the faithful and scriptural preaching of the minister, and his self-denying attention to his pastoral relations, are to be attributed,

\* The chapel in Clemens Street was built in 1816, and up to Christmas, 1827, the liturgic service was used. At that time the congregation vacated it, when it was closed for a short period, but soon afterwards opened as stated above.

under the Holy Spirit, that prosperity which is now enjoyed. In the early part of last year, the congregation had so much increased that an enlargement was rendered necessary. The old Chapel, in Clemens Street, which seated under 500 persons, stood upon leasehold ground. It was deemed undesirable by the minister and friends to expend more money upon such property; and in this view they were sanctioned by many whose opinions they anxiously sought. Amongst the latter should be named Thomas Wilson, Esq. and the Rev. J. A. James, of Birmingham, both of whom had previously befriended the cause, and the former came forward with a donation of one hundred pounds towards a new erection, upon freehold land. They were much encouraged also by the prospect of the sale of the old Chapel; and this has since been effected, and produced nearly £1000. A plot of eligible ground sufficient for a chapel and a large burying ground was purchased, and the foundation stone was laid on the 21st of September, by the Rev. J. A. James. The erection has been happily completed: and "we must," says the *Leamington Chronicle*, "be permitted to congratulate the inhabitants of Leamington in the acquisition of another public building, simple yet elegant in design; and from its situation forming a great ornament to the town." Its dimensions in the inside fifty-one by seventy-eight feet. The body of the Chapel seats 600, the galleries 470, and an upper gallery over the vestibule and staircases for the Sunday-school, 200. Thus most conveniently accommodating 1270 persons. The front consists of a portico of four Ionic columns placed on a deep plinth. Underneath, in two-thirds of the excavation, are spacious and substantial vaults for burials, and the remaining third is a school-room, twenty-five by fifty-one feet. On the 21st ult., the first services were held. The Rev. Thomas Helmore, of Stratford, read suitable portions of scripture, and offered up the dedicatory prayer. The Rev. J. A. James preached from 1 Corinthians i. 18. The discourse was a masterly exposition of the doctrine of the cross, set forth with all that elo-

quent power and pious fervour by which the discourses of the reverend gentleman are usually distinguished. The Rev. Mr. Gray, of Northampton, concluded in prayer. In the evening, the devotional parts of the service were conducted by the Rev. Mr. Whitter, of Banbury, and the Rev. Mr. Rawston, of Coventry. The sermon was delivered by the Rev. James Parsons, of York, from Acts iii. 19. "Times of refreshing." The glorious and soul invigorating seasons set forth by the preacher in this promise to the church will, it is hoped, be ever experienced by the pastor and people. The collections after the two services amounted to £170. On the following Sunday Mr. Parsons again preached in the morning from Luke vii. 11—16.; and in the evening from Rev. xvi. 25. In the afternoon, the Rev. J. Percy, of Warwick, delivered a sermon from Phil. iii. 14; the sum collected this day was £131, making a total of £301, an amount certainly in answer to prayer, but far beyond the faith and expectation of the friends.

The services throughout were well attended, but on the Sabbath evening, the last occasion on which Mr. Parsons preached, the spacious chapel was crowded to excess; upwards of 1500 persons were present, and hundreds were unable to obtain admittance. A marked and deep impression was then made, as much by the earnest and affecting appeals of the preacher, as by the beautifully chaste, scriptural and animating description which he gave of the heavenly state.

Thus have closed the opening services of this "second temple;" and who does not pray that success more than equal to the past may rest upon the labours of the respected pastor? May the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, rest upon him and his flock for ever, Amen.

After all the exertions of the people, which have been almost beyond their means, the sale of the old chapel, and the donations of visitors and friends, a debt exceeding £2000 will remain. The subscriptions of the religious public are respectfully solicited, sent either to the Rev. Alfred Pope, Leam Terrace, or J. Ransford, Esq. Leamington Bank.

#### NEW CHAPEL IN PROGRESS.

On the 2d July, 1836, the foundation stone of a new Independent Chapel, to be erected at Denton, in the parish of Manchester, was laid, in the presence of a large concourse of people, by Mr. Samuel B. Tomlins, banker, Ashton-under-Lyne. An appropriate prayer was offered by the Rev. R. Ivy, of Duckenfield; the Rev. J. Sutcliffe, of Ashton-under-Lyne, delivered an address to the assembled multitude; and the Rev. G. Hay, of Staylybridge, closed the solemnity with prayer.

This chapel is commenced under the auspices of the Lancashire Union, and it is hoped that the place where the venerable *John Angier* so long and successfully laboured will again be favoured with special tokens of the divine presence and blessing.

#### NOTICE.

The friends of the Society for assisting to apprentice the Children of Dissenting Ministers, having been urged to consider the propriety of having the Elections (hitherto conducted in Bedfordshire) in London; a preliminary meeting for taking the subject into consideration will be held at the Congregational Library, Blomfield Street, Finsbury Circus, on Wednesday, the 7th September. The Chair to be taken at Twelve o'Clock.

## MISCELLANEOUS INTELLIGENCE.

## FRANCE.

(From the *Evangelische Kirchen-Zeitung*.)

*Extract from the Journal of M. Pyt, one of the Missionaries of the Continental Society, shewing the Conflict of Evangelical Light in that country with the Powers of Darkness.*

[Continued from page 532.]

On the 20th Oct. Petitpierre further writes:—"Mons. G. quickens my very soul. I have begun to read with him the Epistle to the Romans. He reads the Bible from morning to night with extraordinary eagerness. Every thing that he witnesses amongst us, and every prayer that he hears put up for his conversion, makes a powerful impression upon his heart. He is not merely delivered from the errors of the Romish church, but he pants to become one of those whom the Lord makes free; and often does he express his astonishment at the leadings of Divine Providence, and the happiness he experiences from being under my roof. At times he begins to talk of returning to preach the gospel in his own parish. In the mean while it is no small gratification to the brethren at Tullins to see a pastor of the church to which they themselves once belonged meekly sitting by their side, and listening to the word by which they have been brought into liberty. They cease not to make mention of him in their prayers. May the Lord preserve them from confidence in the flesh!" On the 5th November, Petitpierre says, "As long as G. entertained any doubt whether truth was to be found with us he would not lay aside his priestly garment; for it was his determination to resume his clerical charge in case that his investigation should prove fruitless. Now, however, he has thrown aside his robe. Never, in my life, have I seen a man more studiously intent upon the word of God; he reads it in preference to any other book. Frequently I have put commentaries, apologies, or devotional books into his hand; but on coming to him again, after a little while, I have found him poring over the Bible. Already some spiritual fruits are beginning to appear: often he retires to his chamber for prayer; he feels the depravity of his own heart, and mourns over it. He has not yet been brought into the glorious liberty of the children of God, but my expectation is, that the time of his deliverance from spiritual bondage

is not far distant. It is his highest and most ardent wish to become a servant of Christ among his former parishioners at Sorbières. He says, 'I have led them in the way of error; and now I am their debtor in the truth.' I have had it in contemplation to begin a regular course of biblical theology with him," &c. &c. To the above I (Henry Pyt) will just add, that Petitpierre is poor, and that because the maintenance of an individual in his house is more than he can afford, our Committee in Paris have felt it their duty to increase his salary, during G.'s residence with him, by the small sum of twenty francs per month. His sphere of action is extensive; besides Tullins, it comprehends Grenoble, Roybon, where there are some converted souls among the Protestants, and Boivons. This is too much for one man. But so long as our Society is unable to engage additional agency he must bear the burden alone. What a misfortune would it be if this servant of the Most High, this only prophet in the place, were to be removed from the scene of his labours! It was agreed between us, that Petitpierre and I should together visit the department of Drome. I left his house alone, in the first instance, for the purpose of making a little excursion to Ardèche, and with a view to visit Pastor —, who greatly desired to consult with me respecting his office and the state of his flock. I was to meet Petitpierre at St. Paul Trois Chateaux, at the southern extremity of the department of Drome. I sent a request to the pastor of Montelimart, that he would allow me the use of his pulpit on the following Sunday. Thus we parted from each other for five or six days; which interval was employed by me, as I have already mentioned, in visiting pastor D., and I am not without hopes that this visit will be productive of good effects.

## REGIUM DONUM.

On the voting the miscellaneous Supplies, a curious conversation occurred in the House of Commons, respecting the despicable annual grant of £1600 to poor Dissenting Ministers of the three denominations.

It was stated by the Chancellor of the Exchequer, that the continuance of the grant was much wished by the Dissenters, while Dr. Bowring and others deprecated it. We can only repeat what we stated in this Magazine, for February 1834, p. 126, 127, that the distributors are a

self-constituted body, who have no right to speak of the wishes of the Dissenters at large. Doubtless those gentlemen may find many needy or mercenary men, in their respective denominations, who will be glad to accept a donation of £5, or £10 on any terms, but the consistency and dignity of the whole body ought not to be compromised, in order to dole out to the necessitous such a paltry pittance. The Dissenting Deputies of the Metropolitan Churches, and the body of the three denominations of Dissenting Ministers in London and Westminster, have nearly two years ago passed resolutions against this grant, which have been sustained by similar proceedings in various parts of the country. Mr. Aglionby has, however, taken an effectual step against it, by moving for a return to the House of Commons of the names of the *Dissenting Ministers, who received grants out of the sum annually voted to poor Ministers*. When these are published, we are much mistaken if it will not be seen, that while a few poor but worthy Ministers are benefited, the largest portion is distributed to the inefficient and to the *heretical*, for the Unitarians receive a third of the whole amount.

There is another item of £25,579, which is worse in principle, we believe, and to be far more corrupt in its appropriation, that is annually voted to "The Non-conforming, Seceding and Protestant Dissenting Ministers in Ireland." Surely, this should be looked into. If our readers have any curiosity respecting it, we refer them to this Magazine for 1835, pages 451—454.

#### CHURCH RATES.

On the 17th ult., Lord John Russell said he would take that opportunity to correct a misunderstanding respecting some words that had fallen from him on this subject. When the subject was discussed, and an honourable Member stated to him that his vote would depend upon his (Lord J. Russell's) answer respecting Church-rates, he thought that it would be unfair to induce that honourable gentleman to give his vote, when it might afterwards appear that the measure which he would have to propose might not be such as that honourable gentleman contemplated. This statement of his was supposed to imply that he felt quite certain that the measure he intended to introduce next session would be a measure that must be unsatisfactory to that honourable gentleman, and to his honourable friend who had presented this petition, and to others who had taken an

interest in this subject. He begged leave to say that he did not at all mean to imply this: what he meant was, that he would not take advantage of an honourable gentleman's vote, when the measure he had to propose might not come up to that honourable gentleman's expectations; but his hope was then, and is now, that the measure which he should have to propose would be satisfactory to his honourable friend who had presented the petition, and the great part of those who were interested in the subject.

Thus Lord J. Russell has allowed the Session to close, without any *explicit* avowal of his intentions respecting Church Rates, although he has expressed a *hope* that the measure which he shall have to propose, will be satisfactory to the great mass of those who are interested in the subject. Nothing but an entire abolition of that charge in every form will secure *this*, and we trust that the Dissenters throughout the empire, will improve the recess to convince the government and the country, that nothing but a concession of the principle will afford them the relief they seek.

#### A MEMORIAL TO THE GOVERNOR GENERAL OF INDIA, RELATIVE TO THE PILGRIM TAX.

To the Right Honourable Lord Auckland, Governor General of India.

My Lord,—Permit us, a section of the Baptist Churches in Great Britain, who are especially identified with the Orissa Mission, assembled in Annual Association at Bourn, Lincolnshire, the honour of presenting the following Memorial on a subject of great interest to the civilization and evangelization of British India. It is fourteen years since our first missionaries, with the approbation of that enlightened and venerated Governor-General of India, the Marquis of Hastings, proceeded to Orissa, and established Missionary stations at Cuttack, Balasore, and Pooree or Juggernaut. Our valued brethren being stationed near the great temple of Juggernaut, were deeply affected with the miseries of idolatry, "which," as a late eminent character in India has acknowledged, "destroys more than the sword." It soon appeared to them that the practice of the British Government (however well intentioned) in regulating, supporting, and ultimately deriving revenue from the temple of Juggernaut, by the tax on pilgrims, and the premium fixed for conducting them to the temple by pilgrim hunters, was calculated to foster

the idolatry of Juggernaut. Various authorities might be adduced, if requisite, to show the bearing and effects of British connexion with Hindooism and Mahomedanism.

The following from the late Persian Secretary of the Supreme Government, in his luminous "Account of Orissa," preserved in the Asiatic Researches, vol. 15, appears important.—"I imagine that the ceremony. (the car festival of Juggernaut) would soon cease to be conducted on its present scale, if the institution were left entirely to its own fate, and to its own resources, by the officers of the British Government." Many of the Hindoos are aware of the fostering effects of British countenance and endowment of Hindoo Idolatry. One of the Missionaries in Orissa writes, "I asked him the occasion of the increase of Pooree." He answered, "Under our administration Juggernaut had become popular, and so more people had taken up their residence there. And, as our credit sounded through the four quarters for keeping Juggernaut, it would be a pity now to destroy all this glory by leaving him to himself." It was with the highest satisfaction and cherished affection towards the British Government, that the friends of our common Christianity in Britain and India, perused "Extracts from a letter to Bengal, dated February, 1833, on the Pilgrim Tax." With that important despatch we doubt not your Lordship, and the honourable members of your Lordship's Council, are well acquainted.

Permit us, my Lord, in unison with the feelings of myriads in this country, to express our regret that by recent communications from Calcutta, Cuttack, Madras, &c., we learn that the measure is not yet carried into effect. In one of these letters it was intimated that this important despatch awaited your Lordship's assumption of the Indian government; and your memorialists would most earnestly but respectfully solicit your Lordship's early attention to the question

of British connexion with idolatry, in reference to which the late Dr. Buchanan, in his sermon at Cambridge, forcibly remarked, "The honour of our nation is certainly involved in this matter."

Your memorialists anticipate the speedy realization of their long-cherished wishes, relative to the temple of Juggernaut, from the following extract of a letter addressed to the writer by the Right Hon. Lord W. C. Bentinck, dated Brussels, Aug. 18, 1835. "The subject was immediately taken up upon the receipt of the Court's orders, but the reports of the different public officers which were necessary to enable us to determine to what degree the interference of the government could be safely withdrawn from the different festivals, had not been received. When such immense crowds were collected, the interference and supervision of government for the purpose of police, and to prevent the loss of life and other irregularities, will always be requisite. Partially, however, the abolition had taken place, and it cannot be long before it is entirely accomplished."

From our knowledge of your Lordship's humane and enlightened character, we confidently anticipate a prompt attention to the Honourable Court's orders, relative to the specific and important object of this memorial. It would be a source of much gratification to your memorialists, to be honoured with a brief communication to the present chairman of this meeting, addressed to him at Nottingham. With sentiments of esteem of your Lordship's public character, we beg to subscribe ourselves your Lordship's humble, grateful, and devoted servants.

Signed on behalf of the Association,

R. INGHAM, Chairman.

June 30, 1836.

Bourn, Lincolnshire.

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*In consequence of the absence of the Editor from London, the Acknowledgments to Correspondents, &c. are deferred till the next Number.*